Rel.

The
CHRISTIAN CENTURY

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The Ordeal of Korean Christianity
By Thoburn T. Brumbaugh

Dealing with Moral Exhaustion
An Editorial

Kafka's Apocalyptic Message
By William Hubben

OCTOBER SURVEY OF BOOKS

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October 1, 1947

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Calendar of Coming Events

Sept. 28-Oct. 5. 17th Annual Religious Education Week.
Oct. 1. F.O.R. Fellowship Forum, Philadelphia; Mordecai Johnson, speaker.
Oct. 1. Hyde Lecture, Andover Newton Theological School, Newton Centre, Mass.; Nels F. S. Ferré, speaker.
Oct. 1-Dec. 18. Ecumenical Institute Course for Laymen, Celigny, Switzerland.
Oct. 2-4. Wisconsin Univeralist Convention, Wausau.
Oct. 5. World Communion Sunday.
Oct. 5. Chicago Sunday Evening Club; James W. Clarke, speaker.
Oct. 7-9. Meeting, New York Synod, United Presbyterian Church, Boulevard Church, Olney, Philadelphia.
Oct. 7-9. Meeting, Synod of Nebraska, Presbyterian Church, U.S.A., First Presbyterian Church, Omaha.
Oct. 7-9. Nevada-Sierra Baptist Convention, Fallon, Nev.
Oct. 9. F.O.R. Fellowship Forum, Philadelphia; Norman Thomas, speaker.
Oct. 12. Chicago Sunday Evening Club; Bernard Iddings Bell, speaker.
Oct. 13-15. 140th Annual Session, New York State Baptist Convention, Emanuel Baptist Church, Brooklyn.
Oct. 14. Lutheran Regional Seminars on Lund Assembly, Calgary, Alta.; Minot, N. D.; Fargo, N. D.
Oct. 15. Fall Convocation, Andover Newton Theological School, Newton Centre, Mass.
Oct. 15. Lutheran Regional Seminars on Lund Assembly, Aberdeen, S. D.; Grand Forks, N. D., Regina, Sask.
Oct. 16. F.O.R. Fellowship Forum, Philadelphia; A. J. Muste, speaker.
Oct. 16. Lutheran Regional Seminars on Lund Assembly, Saskatoon, Sask.; Sioux Falls, S. D.
Oct. 17. Lutheran Regional Seminar on Lund Assembly, Winnipeg, Man.
Oct. 19. Laymen's Sunday (Laymen's Movement for a Christian World).
Oct. 19. Chicago Sunday Evening Club; Bernard C. Clausen, speaker.
Oct. 20. Lutheran Regional Seminars on Lund Assembly, Portland, Ore.; Champaign-Urbana, Ill.
Oct. 20-21. Disciples of Christ Regional Conference on Christian Unity and Cooperation, College of the Bible, Lexington, Ky.
Oct. 21. Clergy-Chaplains-Churchmen Conference, Central Y.M.C.A., Chicago.
Oct. 21. Lutheran Regional Seminars on Lund Assembly, Chicago, Pittsburgh, Seattle.
Oct. 21-23. Congregational Christian Joint Board of Home Missions and Midwest Regional Meeting, Colorado Springs, Colo.
Oct. 22. Conference on Church Architecture, Massachusetts Council of Churches and Interdenominational Bureau of Architecture, Boston.
Oct. 22. Lutheran Regional Seminars on Lund Assembly, Harrisburg, Pa.; Milwaukee; Spokane.
Oct. 23. Lutheran Regional Seminars on Lund Assembly, Allentown, Pa.; Green Bay, Wis.
Oct. 24. Lutheran Regional Seminar on Lund Assembly, Great Falls, Mont.
Oct. 23-24. Disciples of Christ Regional Conference on Christian Unity and Cooperation, Disciples Divinity House, Chicago.
Oct. 23-27. World Congress of Religion in Support of the United Nations, Boston.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

IF THE UPROAR produced at the United Nations Assembly by the speeches of Secretary Marshall and Mr. Vishinsky did nothing else, it showed the width of the gulf which has opened between the United States and the Soviet Union. The real crisis has thus been revealed. It is not, fundamentally, a matter of the use or abuse of the veto. It is not a question whether the Marshall plan by-passes the U.N. It is the raw fact that the world's two strongest powers are at loggerheads, and neither one will yield to the other. That is the essence of the crisis, and as long as it remains so it makes little difference how a United (!) Nations is organized or what the processes are by which it votes in its various councils and committees. In his important article in these pages on September 3, John Foster Dulles emphasized the part which the U.N. Assembly can play as a place to which the nations must bring their acts and policies to be judged by world public opinion. But Vishinsky's cynical and baseless charge of "warmongering" against Mr. Dulles, among others, showed how easy it is to use the Assembly for deplorable, as well as for worthy, purposes. It is true, as the Dulles article claimed, that in the open Assembly representatives of government do not speak as they would in secret diplomatic conferences. But when they are primarily employing the Assembly sounding board to give added volume to their propaganda for home consumption, the Assembly can no more be relied on to promote world peace than can the Security Council. This year's session has already shown that, and we fear will do so many times before adjournment.

Assembly Reveals World Crisis

Vishinsky Brands U.S.A. A Warmonger

HAD the American people been familiar with the customary tone of the Moscow press—or of the Communist press anywhere—they would not have been so shocked by the violence of Mr. Vishinsky's reply to Secretary Marshall. It is probable that the Soviet deputy foreign minister owed much of his virulence to the predictions which had filled the American press, before the Assembly opened, that the speech the American secretary of state was to make immediately after the opening would "seize the initiative" from Russia and "put the Soviet Union on the defensive." The Marshall speech, jubilantly declared the *New York Times* on the morning after it was delivered, "left no doubt that the United States has seized the diplomatic offensive." The chances are that Mr. Vishinsky read that editorial on his way to Flushing Meadow and determined to prove that two could play at the "place on the defensive" game. For about all that the Vishinsky speech amounted to, apart from its startling invective, was to take the charges in the Marshall speech, turn them around and shout, "You're another!" This is not to say that, amid the large amount of nonsensical name-calling, Mr. Vishinsky did not score some solid points. His contrast, for example, between the concern shown by the United States over alleged blocking of U.N. desires in the Balkans and our indifference to the absolute refusal of the Union of South Africa to abide by U.N. desires on the disposal of Southwest Africa and the treatment of Indians in the Union, carried a real sting. But the real purpose of the Vishinsky charges that the United States government, government officials and influential private citizens are engaged in a conspiracy to launch war against the Soviet Union was, in the name of peace, to stiffen the backbone of the peoples in the Soviet orbit to support a policy that is headed toward war.

Marshall Calls for A New League

THE EXCITEMENT caused by the dialectical pyrotechnics at Flushing Meadow must not be allowed to hide the far-reaching implications of the proposals for revision of the U.N. Charter made by the United States. Because Mr. Marshall presented these proposals in a coldly logical paper which he read in a low tone of voice, and because Mr. Vishinsky answered by shrieking at the top of his lungs, the American people may miss the fact that the U.S. proposals would, if enacted, so change the nature of the United Nations as to make it in reality a dif-

ferent body. The core of these proposals is that a "United Nations General Assembly Interim Committee for Peace and Security" be formed to sit continuously to deal with "situations and disputes impairing friendly relations," and that on issues coming under chapter VI of the Charter—pacific settlement of threats to peace—the Big Five give up their veto rights. Mr. Marshall told the Russians that the proposed Assembly committee "would not, of course, impinge on the matters which are the primary responsibility of the Security Council or of special commissions." But this is nonsense, for the whole purpose of the American proposal is to get around the stalemate existing in the council and secure action when the council fails to act. If the new committee did not do that, from the American viewpoint it wouldn't be worth creating. What this really means, stripped of all diplomatic double-talk, is that the United States today wants a world organization which is almost the exact opposite of the organization we said we wanted at San Francisco. Americans who will turn back to the speech in which Senator Vandenberg induced his colleagues to ratify American adherence to the U.N. Charter will find that he pointed to the very veto and Security Council provisions we now want to liquidate as the necessary but effective protections which alone made it safe for the U.S.A. to go into the new world body. Either Senator Vandenberg was then misleading the Senate and the American people, or Secretary Marshall is now saying that what was done at San Francisco was a mistake and that an entirely different kind of U.N. is needed.

What is the American Strategy?

IN THE LIGHT of these implications in the American proposals, one must ask what Secretary Marshall was actually trying to achieve when he addressed the U.N. Assembly. Was he *really* trying to bring a revision of the Charter and organizational setup of the present United Nations? He knew perfectly well, as did every other person at Flushing Meadow, that the Russians would use their veto power to make this impossible. To say that this was his purpose would therefore be equivalent to saying that he was calling on the U.N. to do something which it could not do—hardly a complimentary view of American statesmanship. Was Secretary Marshall trying to force Russia to withdraw from the U.N.? Again, he knew perfectly well that there is no way of expelling one of the Big Five, and that, however angry the Russians may get, there is no prospect that they will pull out of their own volition. Or was the United States by this method beginning to lay the groundwork for an American withdrawal from the U.N., as a useless body, and the formation of a new body made up of nations in an American power bloc? That possibility certainly lurked behind Marshall's speech, and his intimation that this country is about at the point where it will go ahead and form an atomic control commission with Russia on the outside gives added weight to this interpretation. If it is the true interpretation of the American strategy at Flushing Meadow, it means that the United States, acknowledging that the war ended in political failure, has determined to accept the formal division of the world into two great balancing power blocs, in the hope that it may thus gain an armed truce for ten or twenty years, leaving the next generation to face the long-range consequences as best it can. Behind all the forensic thunder at Flushing Meadow, the decisions being shaped are just that serious.

Radio's New Code Not Very New

SLIGHT CONCESSIONS to public complaints against the excessive commercialism of radio appear in the new code of standards adopted by the National Association of Broadcasters on September 19. The regulations are intended to go into effect next February. Three minutes for advertising are set as the limit in any fifteen-minute program. Only one commercial announcement will be permitted between programs. Political broadcasts may not be dramatized. The ban on hard liquor stands. "Religious programs should be presented by recognized and responsible groups and organizations. . . . No appeal for funds should be permitted on such programs." The code prescribes that the subject of religion should invariably be treated with respect. "Reverence should mark any mention of the name of God, his attributes or power. . . . A priest or minister, when portrayed in his calling, should be vested with the dignity of his office. No program should be considered acceptable which derides, misrepresents or attacks any person or institution by reason of race, creed, color or national origin." Programs intended for children and young people "should be based on sound social concepts and should reflect respect for parents, law and order, clean living, high morals, fair play and honorable behavior." This has a reassuring sound, but it will remain nothing more than an expression of good intentions until some method of enforcement is adopted. The only method which has been suggested is that the code *may* be taken into account by the Federal Communications Commission when stations apply for renewal of licenses.

Price of Civil Liberties Still Is Vigilance

FOR THE PAST several years the annual civil rights balance sheet of the American Civil Liberties Union tipped to the credit side. The latest such review notes a "sharply unfavorable change." A general retreat into nationalism and defense of the status quo has set in, says the union, and liberal and minority forces are everywhere on the defensive. We agree, except to observe that the A.C.L.U. is several years late in discovering a change which should be dated from our entrance into the war. The new legislation curbing the power of labor and the "unreasonably tight" machinery to check the loyalty of federal workers is not a more serious threat to democracy than the wholesale denial of civil rights to Japanese-Americans and the imprisonment of thousands of conscientious objectors which began in 1941. But the point is academic. The fact of major importance now is that the A.C.L.U., still the most valiant and dependable champion of the Bill of Rights in this country, is now thoroughly alarmed at the

present trend. Among the principal setbacks occurring in the past year the union rightly places first the Supreme Court decision upholding the use of public funds for the transportation of pupils to parochial schools. Others were court decisions restricting the right to strike, upholding restrictive housing covenants and defending racial segregation in Louisiana and Texas colleges. Undoubtedly the greatest victory for civil rights in the past year was the assignment of atomic energy controls to civilian hands. If the number of such victories is not to decline or to vanish altogether, a great many more citizens will have to recall and act upon a sentence written by John Philpot Curran in 1790: "The condition upon which God hath given liberty to man is eternal vigilance."

I.M.C. Repatriates More Missionaries

ABOUT ONE-THIRD of all missionaries in the Netherlands East Indies lost their lives during the Second World War. The remainder were interned under conditions of extraordinary hardship. Since the end of the struggle, civil war has continued sporadically in Indonesia. That made the efforts of the International Missionary Council to repatriate the survivors very difficult. At its meeting at Whitby, Ontario, this summer it was reported that a small group of German missionaries are still interned in Java and efforts are being made to reach them. Meanwhile the I.M.C. reveals that not until this summer did 25 wives and 34 children of German missionaries interned in southern Rhodesia, together with 8 deaconesses, reach Germany. The I.M.C. bulletin says that 15 missionaries were permitted to remain for missionary work in South Africa. The "Orphaned Missions" fund of the I.M.C. is supplying money for continuation of their activities. It is also aiding the work of the Berlin mission in south China. Likewise, this central organization for Protestant world missions has been active in securing the release this summer of 20 or more German missionaries interned in Japan. They have been living there with inadequate food, fuel and clothing since the end of the war, and were released only in August, when a repatriation ship sailed from Yokohama. These events serve once more to remind the Christian world how frightful is the cost of global carnage to the universal mission of the church. The work of the International Missionary Council in behalf of these forgotten victims of war cannot be commended too highly.

Schweitzer Sees End Of Civilization

DURING the past summer Editors Melvin Arnold and Charles R. Joy of the Beacon Press, Boston, visited Dr. Albert Schweitzer at Lambaréné in French Equatorial Africa. The account of their visit appears in the September issue of the *Christian Register*, which is entirely given over to articles on and quotations from the greatest of living missionaries. They report that the Alsatian doctor, now in his 72nd year, is treating 5,000 patients annually in his hospital. At night, by the light of a kerosene lamp in the little room which is at once his office, study and bedroom, he works on the third volume of his monumental *Philosophy of Civilization*. A quarter of a century ago he wrote in the first volume of this series that "the suicide of civilization is now in progress." He told his visitors that in his opinion "the Second World War has accelerated the process of the collapse of our civilization." But wars are not causes but the results of underlying conditions leading to this tragic end. "Nothing has occurred to change these underlying conditions," he said. "They continue and steadily worsen." He still holds that "the abdication of thought has been the decisive factor in the collapse of civilization," and thinks that both freedom and capacity for thought have been sadly diminished by nationalism and materialism. However, he is not without hope. "There is this one hope: we must return to the main road from which we have wandered. . . . We must substitute the power of understanding the truth that is really true for propaganda; a noble kind of patriotism which aims at ends that are worthy of the whole of mankind for the patriotism current today; a humanity with a common civilization for idolized nationalisms; a restored faith in the civilized state for a society which lacks true idealism; a unifying ideal of civilized man for the conditions into which we have plunged; a concern with the processes and ideals of true civilization for a preoccupation with the transient problems of living; a faith in the possibility of progress for a mentality stripped of all true spirituality."

South India Churches Complete Union

A UNIFYING PROCESS which began in 1919 when 33 churchmen issued a call to the churches in south India to unite will reach completion on September 27 in St. George's Cathedral, Madras. There an inauguration service will formally launch the Church of South India. It unites the Anglican communion (known in India as the Church of India, Burma and Ceylon), the South India United Church, and the Methodist Church. The new united church will have more than 1,100,000 members. So for the first time in history the Episcopal and free church traditions are brought together in the same institution. Since the South India United Church consisted of an earlier merger of Presbyterian, Reformed and Congregational bodies, the new church will include a broad cross section of non-Roman Christianity. The Church of South India "accepts the historic episcopate . . . but does not commit itself to any particular interpretation of episcopacy or any view concerning the orders of the ministry," according to *Church Union*. "As a means of unifying its ministry, the church adopts as a rule of order that the ordination of ministers and the consecration of bishops shall be episcopal, with this difference: that ministers will be permitted to take part in the laying-on of hands along with the bishops. By this provision the church intends neither to pass any judgment upon the validity or authority of other forms of the ministry nor cut itself off from fellowship and communion with churches which do not follow this rule." But Dr. Geoffrey F. Fisher, archbishop of Canterbury, has his own views about that. On September 15 he announced that the new south India

church will not be in communion with the Church of England, but that "it may at length" be received into communion. By that it is presumed he means that thirty or forty years from now, when the last minister who has not been episcopally ordained dies, the Church of England will reconsider. We hope that the 1948 Lambeth conference will redeem Anglicanism in the eyes of Christendom by reversing the archbishop's intransigent legalism.

Dealing with Moral Exhaustion

ON September 17 the Federal Council of Churches adopted a resolution which declared that, because of the food crisis in Europe and Asia, "our churches face a situation of far longer duration and more appalling magnitude than we had estimated." The council therefore appealed to American Christians for "far more effective action" in providing relief, "even at the cost of a reduction in the general standard of living." It called on the government to seek a voluntary reduction of at least 10 per cent in the current food consumption in this country, in order that what is saved here may be sent abroad.

On the same day, government authorities in Washington announced that the allocation of grain for shipment abroad during the coming month of November had been cut by 35 per cent below the amount allocated for October shipment, and by 43 per cent below the monthly average for foreign shipments during the period between July and October. No grain whatever was allocated to be sent to Great Britain during November. This drastic cut in relief supplies might have been foreseen for some time, since the great falling off in this year's corn crop and the gradual reduction of the nation's wheat carry-over—now down to the dangerously narrow margin of 80 million bushels—had caused the secretary of agriculture to announce several weeks ago that American grain shipments could not possibly exceed from 12.5 to 13 million tons during the coming crop year, as contrasted with the 15.7 million tons sent this year. What will this mean for the millions who, even during the past year, have been forced to exist most of the time on a diet of 1,000 calories or less?

I

Americans have no reason to be ashamed of the part which they have played in alleviating the human misery left by the war. Since V-E Day American help for Europe, in the form of loans, credits and outright gifts, has exceeded $12 billion. Self-interest has, of course, played a large part in securing these government appropriations. Nevertheless, history shows no like record of official generosity. In addition, all sorts of private organizations have contributed to the total of relief, and ever since the channels of communication were opened a ceaseless stream of CARE parcels and privately packed shipments of food and clothing has been going to the devastated continents.

The American churches, likewise, have displayed a noble generosity. We do not know what the total of gifts sent through Roman Catholic channels has been, or through Jewish, but in both instances the relief effort has been so well organized and so constantly pushed that the distribution must have been very large. The Protestant churches last year contributed about $30 million worth of relief, partly cash and partly supplies. About half of this went through Church World Service, and most of the rest through denominational channels. The goal for this year of Church World Service, the interdenominational organization, was set at $12 million in cash gifts and 12 million pounds of gifts-in-kind. The latter figure has already been exceeded, and C.W.S. officers believe that the financial goal will be outdistanced when the returns from the approaching Thanksgiving appeal are all in.

Yet it is clear that the need in Europe and Asia is still rising. Europe faces its worst winter. To the storms which wreaked such havoc on cattle and sheep and winter wheat plantings last winter, there has now been added a summer of almost unparalleled drought. Crops have literally burned in the ground. The damage has been particularly extensive to much of the potato crop—that basic commodity in many parts of western Europe. Truncated Germany, with the productive farming area in the east in Russian hands, is more than ever an agricultural nightmare. France is facing a bread crisis of a magnitude such as that country has never before known. Italy will be almost entirely dependent this winter on imported grains, and she has no more dollars wherewith to buy.

II

The prospect in Asia is as bad or worse. In his authoritative article in last week's Christian Century, the assistant director-general of the International Emergency Food Council spoke of the "thin thread" on which hangs the hope of survival for massed millions in India, and the danger that this thread may snap. Events in recent weeks have added to that danger. Less than a month ago an official report from China stated that relief there has had to provide food, clothing or shelter—often all three—for 43 million refugees since V-J Day, and the refugee load is growing. Japan is still not within sight of restoring her productive output, the only means by which, short of relief, she can put rice in the mouths of the 70 million in her islands, which always face a huge rice deficit.

All this adds up to a single certainty—that the appeals to American generosity will reach a new high this coming fall and winter. How will Americans respond? It is already clear that Undersecretary of State Clayton and the other American advisers who have been looking over the shoulders of the representatives of the sixteen European nations as these have been drawing up a schedule of needs to present under the Marshall plan, do not think that the American Congress will vote anything like the amounts the Paris conferees say represent their minimum requirements. And the stark, inescapable facts of the shrunken American corn crop—paralleled by the shrinkage in western Canada's wheat crop—place definite limits on what official action can attempt.

In this situation the appeal for a voluntary restriction of the American diet and greater voluntary gifts has been inevitable. The Federal Council is not alone in making

such an appeal. Senator Taft said practically the same thing out in California the other day, and when the press professed to find his call for eating less worthy of big headlines insisted that he was only echoing what President Truman had said weeks before. In the face of the probable cutting down of official relief, the fact is that only a great increase in voluntary giving, made possible by an equally great increase in voluntary reduction of food consumption in this country, will save millions in Europe and Asia this coming winter from hunger that may, in the weakened condition of the war victims, turn out to be starvation. To instill within the American people the will for such voluntary assumption of a much larger relief burden, the Christian churches must shoulder the major responsibility.

We believe that the churches will accept this responsibility. But we also believe that when they do, they will soon find themselves struggling with a species of moral exhaustion which is creeping up on the American people as a whole, and is now penetrating the membership of the Christian churches. This moral exhaustion may be traced to many causes. There is, for example, the reaction that is now beginning to catch up with us from the demonstration of the emptiness of many of the moral pretensions proclaimed during the war. Now that the Four Freedoms and the Atlantic Charter are revealed as having been little more than empty slogans used to whip up war morale, there is a tendency to cynicism with regard to all other idealistic professions or ventures.

III

The failure of the sums previously expended to get long-range processes of permanent rehabilitation under way is also having its effect. Are we pouring money down a rathole, and if so, how long are we going to keep on doing it? Or are we to be expected to keep on feeding the billion in Asia and the millions in western Europe indefinitely? Questions such as these can have a disastrous effect in days when the American housewife sees her food costs soaring almost out of sight, while the exhaustion of the family reserves accumulated during the war is proceeding at such a rapid pace that a third of the families in the United States with incomes of more than $5,000 are now eating into their savings, and almost half of the families with smaller incomes are finding it impossible to keep going on current receipts.

This moral exhaustion likewise expresses itself in the idea, now being assiduously promoted in a portion of the press, that the reason food prices are soaring in this country is because so much meat and grain is being shipped abroad. The fact, as the Federal Council points out in its September 17 resolution, is quite otherwise. High food prices result, more than from any other reason, from the fact that Americans are today eating 26 per cent more beef, 21 per cent more pork, 28 per cent more chicken, 20 per cent more dairy products and 30 per cent more citrus fruits than before the war. With all price controls gone and the law of supply and demand getting in its deadly work, along with the pressure on the farmers to feed their reduced grain supplies to cattle which bring stratospheric prices, it isn't European and Asiatic hunger that is running up food costs in the U.S.A. The villain, if there is a villain, is the American appetite. But there is a growing unreadiness among Americans to face that unwelcome truth.

As the American people learn of the lack of appreciation with which American help is being greeted by many in Europe and Asia, this also contributes to the mood of moral exhaustion. Scarcely a newspaper appears these days which does not contain some report bearing on the mounting unpopularity of Americans and America in England, on the Continent, in India or in China. This is, of course, the usual experience of lenders, as Shakespeare long ago pointed out. But that does not do away with the danger that, if this condition is not candidly faced and dealt with, it may sour the American mood to the point where the milk of generosity among our people is curdled.

IV

There are vastly important reasons why American effort to keep the peoples of the war-devastated regions fed, clothed and sheltered, and to revive their economies, should not falter. Some of these reasons are economic. Some of them are political. But some of them, and those the most important, are moral. It is these moral reasons which are most involved when the appeals come for voluntary restrictions on American consumption and voluntary giving to make up the lack in official aid. It is the moral climate of American life that is at stake here. And this is supremely the task of the Christian churches.

Contributing to the moral debilitation of our time is the wartime habit of returning evil for evil. Rehabilitation begins the moment we repent and begin to return for evil, good. The people of the United States have begun this process of practical repentance. The churches will be making an attempt to carry it further by their call to additional voluntary sacrifice now. But they can carry it still further if they accompany their own demonstration of Christian morality with a call to the nation to join them. The most effective method of doing this on a national scale would be through a return to rationing. Given the right moral climate, rationing can and will be an expression of the nation's moral will. Nothing would go further to prove to the world that this country is not the heartless Midas it is pictured as being than such a demonstration of compassion.

If the churches can keep their membership keenly alive to the requirements of world neighborliness, ready to respond and if need be to respond again and again to the appeal of destitution in other lands, then the moral soundness of rich, well fed, secure America can be protected or—if that is already necessary—regained. But this is a duty which is peculiarly an obligation of the churches. Ministers and concerned Christian laymen must begin now to gird themselves for the discharging of this duty. It is not only the physical welfare of millions overseas for which they must expend themselves; it is the moral health of their own country that is in their keeping.

The process by which a people may rise from moral exhaustion to moral renewal is long and difficult. But "a journey of a thousand miles begins with one step," and the first step we are called on to take is self-discipline in the consumption of food. The churches, whose teaching

concerning self-discipline often thins out into vague admonitions concerning the inner life, now should translate general principles into concrete realities. If phrases like "the brotherhood of man" now show a tendency to stick in the palate, a little exercise with calories, repeated three times a day, may prove more manageable.

'A Good Hand at a Hint'

EDITOR THE CHRISTIAN CENTURY:

SIR: It was in a village by the sea where I was staying. I had been in church on Sunday and, chatting with the people, had some opportunities of estimating their response to the preacher. I had listened to his straightforward ethical teaching, which went something like this: "There's too much tongue-wagging in this parish and I have done a little of this myself." And upon this he spoke some honest, but I imagined not too palatable, counsels.

What did they think of the preacher? "Oh, preacher's all right," one man answered, "he's a good hand at a hint." The words seemed an excellent illustration of understatement. The Greeks were masters of what they called "meiosis," this deliberate use of a lowered tone, the ironic understatement. But to describe that preacher's style in those words was unexpected. To tell his people frankly that there were among them scandalmongers, backbiters, slanderers and general tongue-waggers could scarcely be described as giving them a hint. The closest parallel I could remember was to be found in the old lines:

> Perhaps you did well to dissemble your love,
> But why did you kick me downstairs?

If the preacher needed such language to give a hint, how would he deliver a severe reproof?

But apart from all that, the answer of that village critic seemed to me a good example of a common attitude toward preachers. They are treated in a way that might be described as tolerant and indulgent, or, alternatively, as contemptuous—as though the critic said either that the preacher must be interpreted as simply throwing out a hint, and if he did it in strong language that was just his little way, a way which he had found useful. Or that it was just like those preachers who overspeak themselves and whose preaching must be reduced to common sense by the hearers. They must interpret it into the language of hints and suggestions—as if that preacher had only meant, "I suggest that we should be a little more careful in our language about each other."

Are you not convinced that scolding is of little use? On the other hand, have you never heard preachers whose hints are so very gentle that they awaken no response? There must be some alternative to the indiscriminate bludgeon used for all offenses. But the hint must be in the manner in which really clear moral guidance is given. I often think that the preacher is well guided who uses humor sparingly and only inevitably, but who has a place in his style for wit—the wit which is a preservative of wisdom. So a preacher may profitably become "a good hand at a hint." His language may be as gentle as his substance is strong.

The thing which will not do is the feeble and timid preacher who might have treated that village in a way like this: "One is sometimes tempted to think that some of you—not many, I believe—are inclined to yield to the temptation to tongue-wag, if one might coin such a word. One has too high a regard for our village, of which we are proud, than to suppose this is common . . ."

But ethical preaching, as you justly remark, is not so easy as it seems. There is a remedy for all who see the reproof coming; they can put up the umbrella of self-protection. Let the drippings fall on their neighbors, with the formula kept silent or whispered, "it will do them good." Indeed, ethical teaching suffers from the fact that in small congregations there is likely to be a personal element and the congregation may comment upon some reproof for some sinner with an "e.g. Bill Jones," and that in large congregations there is so much that is impersonal that no one in particular is laid low by a bludgeon or annoyed by the pinprick.

It occurs to me that the preacher who is a good hand (of the right kind) at a hint ought to be equally good at receiving one. But is he always so? Or rather is it not a common experience for a preacher to preach for years to people and never hear some things which they want to say to him? There may be a place for a kindly hint, savored with salt, from the elder to the minister. But it is an act unbecoming in a Christian to deliver such a hint when the preacher is just down from the pulpit. The hint should be kept until, say, Tuesday evening.

Ever yours,
QUINTUS QUIZ.

P.S. St. Paul in his letters to Philemon gave an example of the hint. He was certainly a good hand at it.

The Soldier

A GOVERNMENT can order him to go,
An officer can make him lunge and shoot,
A pure abstraction pluck him by the root,
A circumstance can shift him to and fro.

Always his thinking, like a wayward flood,
Runs back to sources: cottage, woman, child.
His hands are venomous, his heart is mild;
He longs for wholeness while he shatters blood.

Yes, though he come from North, South, East or West,
The substance and the pattern are the same:
Child, woman, cottage, labor, love and rest.
He turns from number and becomes a name.

Convention calls for mask instead of face,
Exalts the difference and condemns the one.
He bows before the idol, nation-place,
While money casts a shadow on the sun.

Soldier, stand up, stand still and break the ban.
Stop this cold bleeding in a common pool.
Return, return! The earth is beautiful.
Cease being soldier and become a man.

EDITH LOVEJOY PIERCE.

The Ordeal of Korean Christianity

By Thoburn T. Brumbaugh

GREAT are the difficulties confronting the Korean church. Though at one time it counted almost a million baptized Christians, it would be impossible to identify anything like that number today as active in the church. Moreover, the population of Korea has so increased as to reduce considerably the proportion of Christians to the whole. For this condition there are many reasons, as chief among which may be mentioned the spiritually enervating influence of the Japanese occupation preceding and during the long war just concluded, the inroads of communist thought upon youth, and the wave of nationalism which has swept Korea since "liberation."

As to the sinister influence of Japan before and during the war, it need only be recalled that Korean Christians and their church leaders were obliged for the sake of survival to accept Shinto forms and ceremonies and to mix them with Christian ideology and symbols. This reached its most exasperating climax in the merging of Shinto thought and training with the curricula of Christian theological schools. In like manner Christian symbols and ideology gave way to Shinto nationalism in most of the mission schools, and in many such institutions few if any of the former teachers are now to be found in faculties which were once predominantly Christian. Likewise, in certain former Christian hospitals and social centers, leadership has passed largely out of Christian hands during the war. In a few instances almost unbelievable tales are told of the extent to which former Christian institutions prostrated themselves before the Japanese war gods and their zealous devotees. An unfortunately large number of Korea's Christian leaders were involved in this type of collaboration, but are still active within the church.

Christians Lose Schools

This unhappy state of affairs there has of course produced widespread criticism both within and without Christian circles, and Communist agitators have been quick to take advantage of this for their own purposes. Even during the war certain of the Korean intelligentsia, as well as the laboring classes, had become permeated with social radicalism. After the defeat of Japan, when American military government tried to take over the direction of Korean thought processes, communism began to show itself as a dissident factor in almost every phase of the nation's life, and especially as a fomenter of strikes in schools, hospitals and other public and semi-public institutions. As a result, many schools long known as Christian have been plagued by dissension since the war, and some have passed completely out of Christian control.

With the aid of returning missionaries and the new emphasis which the American authorities are placing on democracy, the Korean churches are now endeavoring to bring these wayward institutions back under responsible Christian leadership. Yet it will be a long time before all such discontent and divisiveness can be eliminated from Christian schools and institutions. Genuine Christian charity and social vision may save some of the institutions now swinging in the balance, but in all probability some of the finest products of our long missionary efforts will be forever lost to the church.

Destructive Rejoicing

Perhaps even more dynamic a contender for the loyalty of Korea's mind and heart today is the nationalism which *Haban*—liberation—has aroused. The victory of the United States and her allies over Japan came so suddenly that Korea could scarcely believe it. When the realization came that emancipation was indeed a reality, a veritable bedlam of rejoicing resulted. But when the Koreans sobered up it was to discover that in their delirium they had destroyed railway equipment, streetcars, trucks, industrial plants, electrical supplies, public buildings and many of the other things needed for the nation's rehabilitation.

Since then, with the exception of certain demonstrations and a few assassinations, a relative state of calm has prevailed. However, national spirit still runs high and missionary effort finds in it almost as great an obstacle to genuine Christian advance as communism. At its noblest, Christianity is internationally minded, and democracy seeks a balance between individual rights and social values. Korean nationalism is exclusive, and even the Korean church is showing a new spirit of self-sufficiency which makes foreign missionary work more difficult than ever before. Christian schools especially find that many students or their parents no longer prefer matriculation in a school which emphasizes English or other European languages. Christian leaders also are finding that it was not alone Japanese repression which caused the decline in attendance at Christian services so noticeable in recent years. Rather, they now know that this will have to be attributed to the spirit of secularism so current in the world at large, to the influence of communism and other forms of social unrest which thrive on secularism, and to this new sense of nationalism to which Korea has succumbed.

Church Union

From all these ills the Christian church in Korea is suffering, yet in the midst of its difficulties it is struggling to become both a genuinely Korean church and at the same time an integral part of the universal Church of Christ. Prior to the war the Japanese obliged the several denominations in Korea to merge with similar groups of Japanese Christians. Then as the war came, an increasing pressure was exerted to force these groups to unite in a manner similar to the Protestant union in Japan. Finally, as late as July 1945, a complete merger of Korea's Protestant churches was brought to pass and the way seemed clear to secure coordination of Korea's various religious minorities with Japan's professed moral aims in East Asia.

The end of hostilities also put an end to all such pressures, and the Japan-inspired united Protestantism of Korea survived for only a few months. Yet Korean Chris-

tians had long been anticipating union and their brief experience in working with one another made union seem more desirable. It was not long, however, before certain forces within the churches and others from without began to urge return to denominational patterns. Reversion to the original groups soon began to be regarded as the only way to maintain moral prestige, since to remain in the Japan-inspired union would expose the churches to community and national disfavor.

So it came to pass that the Presbyterian, Methodist and Holiness churches were re-established. Unfortunately these throwbacks to sectarian patterns gave control to the more reactionary elements within each, since the union-minded remained as long as possible with the union and only returned to their original folds when they saw that they must do so or be left without any recognized or organized church membership at all. Yet, significantly, enough sentiment for union had been created by the brief experience of union, especially among laymen and youth, to make it almost a universally accepted axiom that the Korean Christians returned to their original denominations for the purpose of preparing for more perfect interchurch coordination and Protestant union.

Denominational Divisions Stressed

There is where matters stand at present, except that with the reorganization of the respective denominations, sectarianism flared quickly into a fervent flame and theological issues distinguishing Presbyterians from Methodists, and liberals from fundamentalists, again were pushed to the fore. Moreover, as might not have been the case in a vital and forward-looking united Christian movement, there appeared among church leaders all the cleavages of former days with respect to communism, nationalism and particularly over the issue of wartime collaboration with Japan.

Therefore, instead of presenting a united front of brave challenge to the perils which confront Korea today, the Christian churches are wasting much of their energy in controversy and invective. Such a spirit, of course, quickly communicates itself to the constituencies and communities served. It therefore must be reported that, with certain outstanding exceptions, the churches, pastors and programs of Korean Christianity at present display neither the conviction nor the popular appeal of earlier years.

Yet where a pastor or church can rise above such handicaps, as in the case of one Presbyterian church which I visited in Seoul, two and even three services are held on a Sunday morning and two great tents stand just outside the church where food, clothing and shelter are provided for the needy while a loudspeaker brings a challenging Christian message to all who will tarry to hear.

United Efforts Persist

It is also encouraging to learn how determined are Korea's Christian youth—especially the students—to present a united resistance to all the isms threatening Korean life. Many of these future leaders have refused to return to the sectarian pattern of Christianity and are organizing a nationwide movement of Christian youth intent upon putting their religious and moral principles into daily practice. Again, such former institutions as the National Christian Council and the Christian Literature Society have sprung into new and more promising activity. Recently, there has also been organized a League of Christian Men who, regardless of denominational affiliations, have pledged themselves to bring Christian principles to bear upon many of the evil forces now plaguing the nation.

In all this there is no need so great as understanding and cooperation from American Christians together with the assistance of missionaries and funds. Missionaries and others now in Korea unanimously testify to the great change that has come about in the past few years. Korea is poorer, Korea is exhausted, Korea is in a frightfully dirty and distraught condition . . . but Korea is awake today as never before, and the Koreans are more mature and more willing to follow clear and assured counsel to bring about the physical, moral and spiritual rehabilitation of their beloved Land of the Morning Calm.

Sympathetic and generously helpful American churches, more intent upon directing Korean loyalties toward Christ-like attitudes than toward increasing sectarian church membership, can reap rich harvests in the days ahead. For the Korean church is a very important Asiatic outpost in the struggle which Christianity must wage against the secularism, communism and nationalism now sweeping the world.

VERSE

Creeds

CREEDS are channel buoys
Marking quiet harbors of belief
Where ships, with captains gone ashore,
Are safely moored,
Protected from the winds of doubt
And running seas of thought
While lackeys swab the decks.

Living faith sails out beyond the buoys
To set a course through calm and storm
Toward ports far past the range of vision,
Carrying cargoes to keep the commerce of the world
Alive, and homing, bring the riches of the earth
To land-locked souls.

FRANKLIN D. ELMER, JR.

Rain in the Woods

RAIN in the woods has not the murky frown
And hasty hammering of a blunted sky.
Rain in the woods is diffident and shy,
From leaf to waiting leaf steps greenly down,

And by an intervening hand proceeds,
Which pacifies the wet and dithering air.
It is a private and withdrawn affair:
In quietude the forest tells its beads.

EDITH LOVEJOY PIERCE.

Kafka's Apocalyptic Message

By William Hubben

IN CERTAIN PARTS of Burma it is customary for the friends of a dying man to assemble at his death bed and remind him of the many good deeds he has done. This sacramental act of charity prepares him for the final step through the unknown gate beyond which he then may confidently expect salvation, happiness and eternal reward.

It is more than accidental that the writers of our time who seem to make an appeal to the conscientious reader consider our generation lost. Unlike the Burmese, their presence is accusing and their rather large company transmits to us hardly a note of hope and salvation, or even the promise of healing. The shadows of despair and moral disorientation are over the vast number of novels such as Jackson's *Lost Weekend*, Brown's *Brainstorm*, Ward's *Snakepit*, Sinclair's *Wasteland*, Sexton's *Count Me Among the Living* and many of the psycho-neurotic novels. The crack of doom is there and the element of elevation in novelistic art is seriously on the decline.

Our time, with its tragic genius for fission, lacks the talent for hope and the vigor of a Christian and humanistic protest. The poets seldom rise above registering the insistent radar signals of approaching catastrophe. They illustrate Emerson's remark that great men have always been perceivers of the terror of life, but they also witness that this alone is not sufficient to make them great.

I

Kafka easily deserves the leading position among the prophets of doom. A considerable time before the First World War, and then in the years following, he expressed the terror of life in such unforgettable images that comparisons with Dante, Shakespeare and other classics seem hardly out of place, although this may apply less to the content of his message than to his unique artistic medium and the hallucinatory milieu of his stories. It has become equally customary to relate him to Dostoievsky, Nietzsche, Freud and Kierkegaard. In fact, while he has many things in common with Kierkegaard's incandescent penetration of life's darkness, some biographical details in the lives of the two curiously enough also tally in a striking manner. Both died at 42, both remained unmarried after a broken engagement, and in both cases the threatening shadow of the father darkened the path of the son, who appeared enigmatic or little understood.

Yet Kafka's position in such a list suggests that he is unique; he defies classification. He does not speak of existentialism, yet he expresses more than any other writer an existentialist *Weltgefühl* that is, in contrast to Kierkegaard, devoid of the foundations of faith. His books are now being translated from his impeccable German into English and a sizable critical and philosophical literature is rapidly growing around his work. The conclusion is not unjustified that he speaks, if not to our condition, then certainly to the condition of many of the most sensitive among us.

Existentialism has succeeded in stirring the intellectuals of France and Germany to such a pitch of excitement and fervor of creative writing that its impetus is beginning to force itself upon the English-speaking world. While the politicians were debating the propriety of fraternization with the enemy, this philosophical concord between France and Germany had already become a fact. Roman Catholic authorities consider existentialism important enough for official comment and condemnation, and large Protestant groups are deriving from the religious school of existentialism (Kierkegaard) a renewed vision of Christian fundamentals.

Kafka expresses our spiritual insecurity or outright despair—which is the prevailing mood of a non-religious existentialism—with stronger visionary force than any of the other writers of this school. In addition, he offers an interesting study of a new form of expression which suffers little from translation.

II

What is Kafka's message? Kafka's graphic stories do not employ didactic or reflective media. As a true storyteller he leaves it to the reader to extract meaning and truth from his material. This is one of the causes of the large variety of contradictory interpretations of his stories. These range all the way from simply calling them the records of dreams to comparing their message with Barthianism. But there seems unanimity concerning the basic mood of all his narratives: his message is one of doom.

Man is under the judgment of an incomprehensible fate, cruelly executed by the merciless betrayal of his fellow men, an all-powerful system of society, with incomprehensible accidents and circumstances working against him. Kafka's stories and parables are composed around this theme with untiring inventiveness and variation.

The hero in *The Trial* awaits his sentence without ever learning the nature of his crime. It is never named, yet everybody with whom he has contacts—relatives, the lawyer, the janitor of the court—knows of it and takes its seriousness for granted. We follow his fate step by step until he is sentenced to die without learning why he was condemned. The hero in *The Castle* finds himself in equal spiritual isolation when attempting to settle in a village and see the aristocrat who rules over the community. The traveling salesman in *Metamorphosis* awakens one morning changed into a cockroach and completely cut off from life with his family. They abhor and feed this weird monster and leave town after he dies in filth and misery. The man fearing persecution in *The Burrow* digs in to hide, and burrows one outlet after another only to be haunted by more fears which prompt him to dig more underground tunnels. When the story closes he is still digging on and on. The *Chinese Wall* theme leaves us with the equally inconclusive sense that no protection has been achieved by the enormous undertaking. There is no security, no

reliance, no permanence. The internal mood of all the tales is one of haunting fears, guilt, and of dangers lurking everywhere—a bottomless abyss.

Yet these hectic predicaments are narrated in an impeccable and even-flowing prose that can well stand comparison with the greatest classics of the German language. Kafka never employs the nervous clatter of psychologisms to which modern novels have accustomed us. He is a literary craftsman of highest merit and—this needs to be said in view of psychoanalytical references—of a chaste mind.

His quiet mode of presentation is, however, more than a literary technique. It is the expression of Kafka's *Weltanschauung* and his resignation in view of perennial defeat. It heightens the sense of life's absurdities to read of them in an almost nonchalant language which transports us to the strange landscape of weird disorder, brutality and perversity. The realism of the setting is so absorbing that we hardly have the time to feel incensed at the cruelties done to the victim in *The Penal Colony*. The technical details of the torture bed, the failure of the mechanism to work, and the minute account of the ridiculous charge against the condemned man, together with the hundred traits of the characters involved, reduce us to the passive role of a dreamer who has lost the power of veto and the sympathy of pity.

All human relations in Kafka's stories own this quality of numbness. The wilderness of man's soul spreads a bare landscape of despair before our eyes reminiscent of Dali's phantom-like paintings. Kafka's men do not develop. They are static, intelligent ghosts who speak, think and act with the borrowed psychology of real logic. In many cases the hero's name is K., the symbol of a shrunken personality deserving not even a full name. Invariably, K. faces a hierarchy of men or an order of things betokening disaster. Such accidents may hit an innocent child who knocks at the gate of a manor on a bright sunny day, or an adult whose past slowly unfolds while the anonymous rulers of life catch up with him and he is received into nothingness.

III

One of Kafka's earlier friends, Villem Haas, calls our attention to the strange lack of memory in *The Trial* where K.'s case is never substantiated by a charge and never fought by the defendant. Haas believes that this seemingly artificial device—if it can be called such—finds an explanation in Otto Weiniger's *Sex and Character*, the work of one of Kafka's contemporaries, which attributes to memory a moral character. Memory, according to this theory, is more than the intellectual function of the mind. It is the registrant of all acts of virtue and sin, and the saint's genius and burden lies in his peculiar ability to see the book of life constantly open before his eyes.

This opinion finds support from psychoanalytical quarters. We know, of course, of the tricks which memory plays in removing our failures and the shocks of unbearable experiences from conscious memory to the subconscious regions. The conventional accent on sex has made us overlook the fact that not sex but *forgetting* is the central experience of the so-called depth-psychology. But it is a peculiar kind of forgetting. In this process of forgetting we forget that we have forgotten. The lost contents of our memories thus are removed from our power to recall them and we suffer, as it were, from complete moral amnesia. But the loss of our records does not remove our moral guilt; it causes those well known disturbances which are the object of psychological or religious treatment.

Kafka employs this motif repeatedly. He may have done so unconsciously out of his Jewish heritage which emphasizes God's visitation of our sins upon the third and fourth generations. But it must be stated again that he is not reflecting on this moral question in theoretical terms at all. As an artist he speaks to us in unforgettable images, but his guilty characters submit to punishment without opposition or revolt, as though admitting moral failure without recalling the incident. A leaden sky of personal or collective responsibility is over life, permitting no ray of hope to penetrate. Life is hostile to all the living, whether they be men and women or, as in some of his parables, animals.

IV

It is this essence of his message that makes Kafka the poet laureate of non-religious existentialism. Man is in constant flight, a displaced person, the eternal refugee from terror. He can expect no pity. He is Job without God.

The all-pervasive mood, then, in existentialist thinking is *Angst*, so inadequately translated as anxiety. *Angst* is a chronic fear and dread of the cosmic laws of life and a constant vision of defeat. Man is haunted by the evil spirit of his own inadequacy. His unconsoled, joyless existence becomes a harassed search for snatches of security. He is, as psychology demonstrates convincingly, no longer the master in his own house.

This dread of a hostile life is not a new theme. Gogol, Kierkegaard, Tolstoy, Schopenhauer and Nietzsche—to name only these—have dealt with it in the medium of their specific genius, and Kafka knew all of them well. But his own ability to narrow the issue to the complete breakdown of all human relations was prophetic. He died in 1924, and seems to have sensed, as by a terrifying whisper that few of us heeded, the spirit of decay spreading in Europe which destroyed first man's relation to God and then to man before ruining the physical foundations of society. At last it became reality that death sentences were passed upon millions who either were not guilty or had lost the memory of their collective guilt and could, or would, not resist; that tortures were inflicted upon millions as literally as in *The Penal Colony;* that the little man could not make his voice heard; that millions were reduced to the pitiful level of vermin and exterminated; that there was no way out of this hell, hard as man tried to construct open or secret passages to freedom.

It would be more than experimental to search in the world of Kafka for ingredients from Nietzsche's proud proclamation that God had died; from Freud's impressive proof that man is not as much the master of himself as he once thought; from Spengler's cultural pessimism, now appearing more weighty than twenty-five years ago; and from Barth's discouraging doctrine of God's otherness, implying that we seem, after all, not to have been made in God's likeness. It is doubtful that Kafka was aware of the

full extent of such spiritual kinship. But the cultural climate from which these four German writers projected their thoughts into disintegrating Europe is Kafka's world. His men live in shadowy aloneness; he never returned in his most creative period to those utopian schemes for improving society which he wrote down in his younger years when working as an official in the Austrian workmen's accident insurance. His characters are like late shadows appearing before darkness settled down over all Europe.

V

One hesitates to give Kafka a place among the spiritual prophets of our age. His clairvoyant predictions have an uncanny precision and his warnings merit attention beyond the Jewish circles who first appreciated Kafka's literary merits. But Kafka lacks the element of salvation and the pedagogic genius which we expect from all true prophetic teachers. Nevertheless, his message is one of negative affirmation. By painting darkness he evokes in us the beauty of light and the conscience to re-create it.

Modern man lives in a strangely contradictory mood. He is retreating into collective thinking and thereby delegating many of his personal responsibilities to society, to group enterprises or, ultimately, to the state. But in so doing he also yields part, or all, of his moral initiative. His secular allegiance to democracy speaks of our interdependence in trade, profession and politics, but he is slow to apply this insight to his moral code and to attempt living in terms of the group. He recognizes transcendence in secular life, but he clings to the heresy of believing that virtue and sin can still be private. This is not his only fallacy, nor may it be the worst. But it has an immediate bearing upon our moral collective responsibilities; we either forget, or have never known, how large was our share in the catastrophes of our age and how far back the roots of our ruin reach.

Kafka's men are incapable of growing and envisioning another state of life toward which to strive. Theirs is not the belief that man is the only being capable of living in two realms, in the physical and human reality as well as in the sovereign domain of God's will. What Kierkegaard once stated so pointedly of the church is equally true of man's spirit—we are worthy of consideration before God's judgment only insofar as we remain growing, *becoming* beings. Belief—Kafka's men have given up believing although they never say so directly—religious belief is synonymous with assurance, a sense of forgiveness and expectancy. Existentialism concentrates upon the merciless vicissitudes of life, sickness, injustice and death.

Did Christianity forget these so that an atheistic philosophy found it rewarding to capitalize on their tragedy? Had our vaunted progress and the resulting optimism become so satisfying that we avoided educating to face sickness, old age, poverty and death? Did we forget that Christianity should ideally mean heroism? And was Dean Inge right when he ascribed the failure of the church to meet the forces of the world to the fact that this heroism was missing because we are all nice little people and want everybody to have a good time? Perhaps we have something to learn from Kafka, whose sensitive conscience perceived twenty years before World War II where man's cruelty toward man would lead.

The one bright spot of hope emerging from the recent German tragedy is the living—existential in the Kierkegaardian sense—heroism of some German church groups. Their message was not only one of opposition, defiance and suffering, but also of a repentance that kept alive the memory of their own guilt. We now know that the full share of the Kingdom and of truth will be given only to such as they. We may have to recover our vision of a prospering church as the *ecclesia militans* that will take up the unpopular causes of man's inner freedom where freedom means obligation.

VI

This should not imply anything like a repudiation of Kafka's work. But we shall have to search beyond the immediate fascination of his unique images. The question of our age is not physical survival but spiritual vision and religious trust in view of the abysses of life and death that are opening before us. A leading Frenchman recently wondered whether man would manage to survive in the twentieth century after God had died in the nineteenth. Kierkegaard and Kafka gave their respective answers before this seemingly flippant question was ever propounded.

Too much of our past effort in psychology, history, art and preaching has gone into understanding evil; it is only natural that as a result modern man has a greater understanding of it and the tragedies it brings than had former generations. But our task is to spread the good news of hope, dignity and brotherhood by the existential message of a renewed fellowship in God.

When the civilization of Greece declined, her artists revealed a clairvoyant sense of the coming disaster. They modeled statues of the most perfect physical balance and proportion. But they omitted the eyes. They also stopped modeling mothers nursing their babies, the eternal symbol of hope and care for the future. Expectancy and the vision of the future had already died in Greece before the end came.

We cannot afford to ignore Kafka's equally serious message. Europe has already proved its truth.

Valedictory

NO APRIL, crowned with jade and pearl, can hold
Such jewel-encrusted pomp as robes the fall,
Where purple vine and hill, emblazoned gold
And garnet, mark the year's recessional.

No noon has splendor like the bannered west;
From battlement of cloud long pennons slant
Where crimson torches flare on shield and crest
Of day departing, victor, jubilant.

Autumn—sunset! Heart, must not our going
Speak triumph, too, like distant trumpets blowing?

LESLIE SAVAGE CLARK.

OCTOBER SURVEY OF BOOKS

Existentialists and Others

MODERN CHRISTIAN REVOLUTIONARIES. *Edited by Donald Attwater. Devin-Adair Company, $4.00.*

AS ITS editor admits, this collection of biographical studies is "a very mixed bag." There is little continuity of content and almost no unity of style or approach. What gives the book the rather meager consistency it possesses is simply the fact that its five authors have chosen to study men who exemplify, in very different ways, the revolutionary power of the Christian faith. Four of the subjects are dead; one, Berdyaev, is very much alive. Of these other four, two were converted to Roman Catholicism and two were what may be called critical Protestants. Three—Gill, Chesterton and Andrews—were British and contemporaries. In the essays on these men something like a common pattern of interpretation seems to have been achieved. The same essays are the most lively and revealing in the book, while the treatments of Berdyaev and Kierkegaard, although serious and at some points helpful, seem more distant and abstracted.

Melville Chaning-Pearce writes of Kierkegaard with real enthusiasm and out of a wide acquaintance. Nevertheless his approach borders closely on the romantic, which gives the essay both psychological and philosophical inadequacies. The tone is chiefly if not wholly apologetic. Rough edges in Kierkegaard's thought are smoothed out or glossed over, the bluntness of his paradoxes is softened, the imperious absolutism is flattened out. The reader who hopes at last to discover what "existential thinking" is will remain as perplexed as ever. The battle of old clichés, "life versus thought," "passion versus speculation," etc., still rages without a clear-cut decision for either side—a fact which leads one to suspect that the terms of the antithesis are false. At times the writer claims too much for Kierkegaard, as when he tries to set up his existentialism as the "precise contrary" to Descartes' *cogito ergo sum*. At other times he does not claim enough, for he tends to weaken the impact of Kierkegaard's more revolutionary utterances by covering them with the word "corrective." Rather often in the course of this essay, when it is being explained that Kierkegaard was merely talking common sense, agreeing with modern science, or accepting traditional authorities, the reader is left wondering just what Kierkegaard's revolution was.

F. A. Lea's well written study of Chesterton is on the whole a much better piece of work, marked by a fine suitability of style to subject matter. By its help one can understand the remarkable blend of conservative orthodoxy and left-of-center socialism that motivated the writing of this apparently contradictory but actually very integrated man. The only negative criticism to be made is that Lea's own predilections are much too obtrusive. Thus he carps at Chesterton for *not* being a pacifist and a pantheist, which should certainly not surprise us in the light of what he *was*.

Donald Attwater's paper on Eric Gill is surely the most personal and moving study in the book. It is, in fact, more a record than a study, although the interpretative element is strong. This impulsive, unconventional, many-sided and genuinely saintly man ought to be better known. As presented here, his opinions on art, politics and industry form a most impressive and stimulating structure of basic thought. In one sentence Gill could strike off the whole existential philosophy: "Truth is a 'who' and not a 'what.'"

The essay on C. F. Andrews, by Nicol Macnicol, is similarly perceptive and thorough. The interesting story of his friendship with Gandhi and Tagore is well and fully told. In many ways Andrews represented the best in liberal Protestant missionary efforts. His Christ-centered faith did not preclude his understanding alien religions, and his cosmopolitanism never became diffused into mere humanism. He gave himself to the practical tasks of securing justice and restoring self-respect to the people of India, yet found the time to live and to express a deeply devotional life.

From a philosophical and theological point of view the last paper, by Evgueny Lampert on Nicolas Berdyaev, is the most rewarding. Not only is the existential nature of Berdyaev's thought well described, but its sources and bearings are carefully traced. It is obviously of great importance at the present time that the Russian religious genius should be better understood by Europeans and Americans, and Berdyaev is probably its best exemplar and interpreter. Furthermore, his sort of existential approach contains within itself a more explicit and profound relevance for social ethics than the other forms currently offered. It is based precisely in the doctrine of the incarnation which contemporary Christian accounts both of God and of man are in danger of forgetting, and leads him to make a most forceful affirmation of *sobornost*, true Christian community, man with man in God, in terms applicable to the concrete urgencies and issues of our age.

Thus, while the parts of this book, or some of them, are undoubtedly better than the whole, there is still much to be learned from these separate studies. The very range and variety of Christian witness presented here is heartening, although the lack of a corporate perspective and purpose is disappointing. For the present the revolutionary power of Christianity must be seen only in the efforts of such dedicated individuals as these. Perhaps in some later and happier time that power may break forth in great currents of cultural change and growth. This at least is the desire which reading this book creates anew.

ROGER HAZELTON.

Regionalism vs. Sectionalism

THE WAY OF THE SOUTH. *By Howard W. Odum. The Macmillan Company, $3.00.*

ABUNDANCE, tension, revolt, beauty, injustice, ignorance, faith, poverty, the contradictory stuff of poetry—all are used by Professor Odum in a plea for "regional equality and balance" in America. This, he asserts, is not only the key to southern development, but is also the key to the "strengthening of the nation through the integration of its diverse regions." As used by Mr. Odum, regionalism implies cooperation between identifiable regions on the basis of mutual appreciation, need and productivity, whereas its opposite, sectionalism, implies provincial self-sufficiency.

He does more than plead. He argues that regional equality and balance can be achieved only through planning. He proposes a planning south in a planning nation as the sole assurance of a good future for the region that is distinct from all others because of the biracial aspects elemental in its culture. Using poetry where prose is insufficient for the sweep of his thought, Mr. Odum presents a panoramic study of the south. Perhaps it is a bit too panoramic to be monumental.

Portraying the southerners as "nature-folk" on four cultural levels—the planter-aristocrat, middle-folk, poor white, and black (who is outside the "framework of human broth-

erhood")—he brushes in the variegated colors of their predominantly rural backgrounds. Borrowing characters from an earlier book, he uses the Old Major and Uncle John, their families and friends, to reveal and contrast the old south and the new. Through their knowing eyes he draws a line between fancy and fact in "the glory that was the South" and "the grandeur that was not." Mr. Odum is at his best in his own tradition of "Rainbow Round My Shoulder" when dealing with folk music and with the plight of the Negro. His treatment of southern politics, religion and education also provides interesting chapters.

In training, experience and, perhaps even more important, in his feeling for the south, Mr. Odum is unquestionably qualified to appreciate his problem and his opportunity. He knows what he is writing about. Yet, in the last section, when he comes to his thesis, achieving a "regional equality and balance" in America through planning, he is least convincing. He stops painting life on a canvas and begins to put chalk on a blackboard. He moves from the armchair to the teacher's podium. His vocabulary and style change. His "planning" fails to break through the jargon of technicalities sufficiently to reveal how it actually may be accomplished. And this is what the reader most needs to know.

Perhaps the weakness is the result of crowding. Mr. Odum ran out of pages. The subject matter of his last section deserves the freedom of an entire book. If he should favor us with such a study, perhaps he would deal with an aspect of the subject barely mentioned in his present work, namely, the achievement of sympathetic, cooperative regionalism in America against the economic, political and cultural background of our new "one world." Perhaps it is only in this largest of all settings that the problems of national sectionalism finally will be resolved.

RAYMOND V. MCLAIN.

An Absolute Ethics

DE CHRISTLIJKE ZEDELEER EN HAAR BESTRIJDERS. *By G. Brillenburg Wurth. J. N. Voorhoeve, The Hague, 3.90 florins.*

THE TITLE means "Christian Ethics and its Opponents." This able work would undoubtedly find many appreciative American and English readers if it were translated. One can guess that the author is a scholar of recognized standing in the Netherlands. He thinks and writes as a student of biblical theology, rather than as either a philosopher or a practical moralist. He rejects every system of natural ethics as definitely as Barth rejects natural theology. The moral law must come by revelation or not at all.

Dr. Wurth declares war in his first chapter. The present situation is—the world against the church and the church against the world. The time for apologetics is past. All possible arguments against the Christian position have been made, and they have been answered, but "the world *will not* understand." The strategy now must be to abandon the defensive and take the offensive. "We must attack modern man with the gospel."

The laws of morality are regarded as absolute and unconditioned by any consideration of consequences. Ethics has to do with what is good in itself, independent of any result that it produces *("wat goed is in zichzelf, onafhankelijk van wat het uitwerkt")*. Customs and mores *(zeden)* come and go, but morality *(het zedelijke)* is unchangeable. (The etymology in Dutch makes this a paradox, as it is in English when the distinction between mores and morality is stressed.)

Kant's "categorical imperative," says Wurth, is positive enough, but empty. Kant furnishes no way of knowing with certainty what it is that one is categorically commanded to do. Since he puts this imperative not in the sphere of pure reason, or "knowledge in the true sense," but in that of the practical reason, the actual ethical demand varies with the situation and morality comes to be conditioned by history and sociology. Some Christian thinkers (Hermann is cited) follow a similar trend, so that in their view Christian ethics does not give specific commands for specific situations. This is bad, says Wurth, for Christian ethics must be as definite in its content as it is absolute in its imperative.

How then can that positive content be found? Man alone cannot find it; obviously not when the consequences of conduct are declared to have no bearing on its ethical quality. For the unchangeable law, therefore, we must turn to God. He has promised "wisdom," and in the Bible that always means "practical insight into life, that intuitive feeling as to how we must conduct ourselves in given situations." How then does God give that wisdom? Not by the mystical way, but by his Word. The author is very emphatic about this. The eternal ethical law is to be found in the revealed Word, and there alone. The Bible is the *"Levensboek."*

But the Bible, though essential, is not sufficient, for the written Word is not a book of minute directions. "In the light of God's Word we have to decide again at every turn how we ought to act in the given circumstances, how we are to apply God's will, his commandments, in conformity with the particular situation in which we find ourselves in life." This seems to bring back the factor of human judgment and the relativity which had previously been dismissed. But no, says the author. The Holy Spirit here intervenes to enlighten our understanding and lead us into all truth. God will do his part, but we must also do ours by being receptive. The analogy of radio is adduced, which requires both a sending station and a properly tuned receiving set. This is good preaching, but it seriously compromises the earlier repudiation of mysticism. It now appears that the intention was to reject only that kind of mysticism which cuts itself loose from the historical revelation. But the absoluteness and universality of the content of the Christian ethical imperative are also compromised, for it is admitted that not all Christians hear the same program when they tune in on station HS, even after they have studied and received the Word. As a staunch Protestant, Dr. Wurth strongly defends the right of the individual to make his own moral decisions in the light of his own understanding of what the law of God is for him, and as strongly denies the right of anyone to censure others for making moral decisions at variance with his. The argument never arrives at the promised absoluteness of the Christian ethical demand in particular situations. At the same time it happily escapes the dogmatism which at first seemed inevitable. The author is dogmatic only in affirming the absoluteness of the ethical demand and its divinely given content, not in defining what it is that is absolutely demanded. There are few details as to the requirements of Christian morality at any particular time and place, not even enough to make a very clear contrast between the Christian code and that of its opponents. As the treatment unfolds, the war between the church and the world appears to be primarily a theological rather than an ethical conflict.

Later chapters prove that Christian morality does not lay an intolerable burden upon human frailty, that it does produce happy consequences (even though consequences are not its criterion), that it is not "inhuman" and not a "slave-morality," and that the ethical teaching of Jesus was not an "interim ethic" shaped only to meet the needs of an age about to be terminated by an eschatological crisis.

Perhaps not many Americans will read this book, at least

in its present form, but it may be of some interest to have even this glimpse of a phase of current Continental theological thought. It is also worth while to observe the difficulties that confront a scholarly and acute thinker who undertakes to establish an "absolute" ethics, divinely given as to its principles and particulars. W. E. GARRISON.

The Man Christ Jesus

JESUS: WHAT MANNER OF MAN. *By Henry J. Cadbury. The Macmillan Company, $2.25.*

THIS book contains the Shaffer lectures delivered at the Yale Divinity School in 1946. The author is a foremost New Testament scholar whose opinions must command respect. He expresses them modestly but with a clarity and conviction that render his meaning unmistakable. He is concerned with Jesus as a strictly human personality, living within a specific historical environment and meeting the problems of life on the plane of ordinary human experience. The customary postulates of christological speculation are deliberately set aside as belonging in the realm of metaphysics rather than in the sphere of history. The first three Gospels are the recognized source of historical information, but not everything therein is true to fact. The evangelists were interpreters as well as reporters, and one must exercise critical judgment on their data. Professor Cadbury does not weary his readers with the processes of literary criticism, but one who is familiar with this discipline will recognize the dependability of the author's judgments.

Jesus is liberated from the vagaries of Christology. The several lectures revolve about certain questions aimed at disclosing the mental processes of Jesus, *how* he thought rather than *what* he thought, his underlying attitudes and the presuppositions of his thinking. The special interests of Jesus are found to be concerned largely with human conduct and, although he may have thought in terms of apocalyptic imagery, his ethic was not an interim ethic but a personal impression stemming from the long history of Judaism. The source of Jesus' wisdom was not derived from any external supernatural endowment but was an outgrowth of the vigor and audacity of his human mind. His use of parables was a characteristic of contemporary Jewish teaching. The often alleged uniqueness of Jesus' teaching is based on the notion that his divinity is thereby attested, but the historic facts do not support this thesis. More accurately, his teaching might be called novel, extreme, intense. How did Jesus acquire his knowledge? Not by special revelation but by a more normal cognitive process through personal experience, and his authority resided in the sheer validity of his truth which was self-attesting. Ultimately this was the authority of his conscience.

This is not a large book—only 123 small pages—but it is packed with food for serious thinking.

SHIRLEY JACKSON CASE.

Optimism and Sin

MAN AS SINNER, IN CONTEMPORARY AMERICAN REALISTIC THEOLOGY. *By Mary Frances Thelen. King's Crown Press, $2.75.*

COMPARATIVE studies of this kind are often useful and sometimes illuminating. Professor Thelen's book is both. By grouping together five contemporary American theologians whose works are ordinarily considered piecemeal, she succeeds in establishing the existence of a definable and well defined theological trend in the interpretation of human nature. The subjects of her critical analysis are Walter Horton, Robert Calhoun, John Bennett, Richard Niebuhr and Reinhold Niebuhr. Their thinking constitutes a trend rather than a school, for they do not deliberately cooperate with each other in the development of their positions, and indeed at certain points in their thinking they are rather far apart. But they all launch out into their interpretations of human nature from similar presuppositions and reach the same shore in their conclusions. This trend first became noticeable in 1932, when Reinhold Niebuhr published his *Moral Man and Immoral Society.*

Each of these men receives a lucid and genetic exposition of his views on man as sinner. This valuable section constitutes a full half of the book.

Miss Thelen opens her study with a sketch of the background for the rise of realistic theology. Tennant's philosophical theism, Hocking's idealism, and Elliott's naturalistic theism represent religious liberalism. Marx and Freud provide secular theories of man and his sin. These thinkers agree in a faith in the perfectibility of human nature and in the coming of a perfect society on earth, though their optimism has various bases and takes different forms. To the religious liberal it may seem strange to include Marx and Freud among the "optimists," since their diagnosis of the human predicament appears unqualifiedly pessimistic. But when compared with the realistic theology, strands of optimism have become increasingly apparent not only in Marx but even, to a dim extent, in Freud. Yet even so, according to the author, the over-all optimism of these men hardly justifies the blanket charge of fatuousness leveled against them by the realists.

Their brand of realism is not to be confused with the religious realism of the 1920's, which opposed subjectivism and relativism. These realists attack romanticism. In contrast to unreconstructed liberals, they agree with neo-orthodoxy in emphasizing the persistence of sin in the life of the redeemed. In contrast to the Barthians, they represent a reconstructed liberalism which believes that man is not totally corrupt and that moral progress takes place, even though it is always accompanied by the rise of new evils. More specifically this realism elevates the sovereignty of God to a central place in its theology and stresses divine judgment as well as redeeming love. Sin is considered a contradiction of our true nature rather than an expression of a normal biological development. Sin, particularly in the form of pride or injustice, is inevitable in every human act. Hence the Kingdom of God will never fully come on earth, and the ethics of Jesus as sole guide for political action must be abandoned.

In Bunyan's *Pilgrim's Progress,* Mr. Facing-Both-Ways is no savory character. But in a complicated and rapidly changing culture like ours today, a theologian has continually to face both those to the right of him and those to the left of him—unless he is that rare extremist for whom everyone else is either to his right or to his left. When these realists deal with liberalism they stress their orthodoxy; when with orthodoxy, their liberalism. It's all very confusing until we catch on to the pattern.

Miss Thelen wants to hold a just balance between liberals and realists, with a final emphasis on likeness rather than difference. Looking back across the history of theology to the controversy between Pelagians and Augustinians, we now see, she wisely points out, that there was truth on both sides. So the earlier exaggerations of the differences between realistic theology and the older liberalism must yield to a recognition that the continuity with the American background is more fundamental than the modifica-

tions introduced into the tradition under the impetus of the neo-orthodox revival. As over against a threatening pagan belief in the moral inequality of nations and races, all Christians are drawn together by their faith in the final equality of men in the sight of God.

The author's last word directs to these realists two sharply argued questions. Have they correctly understood the relationship between original sin and neurosis in the causation of actual sin? She doubts whether they have. And is this theology making the most intelligent possible use of psychological materials? These realists seem to overemphasize sin as religious (i. e., measured by the standard of the perfect will of God, admittedly impossible for us to follow) and sin as moral (i.e., measured by the "immediate or relative" will of God which has to do with immediate higher possibilities actually within our reach). In other words, there is not only an impossible possible but also a possible possible.

These are both fruitful questions. They mark out a path for the further development of realistic theology, a path which, incidentally, may lead it into closer affiliation with the liberalism of which it is the rebellious child, though still a member of the family.

ARTHUR CUSHMAN MCGIFFERT, JR.

Two Ways

WAY OF LIFE. *By A. Hamilton Gibbs. Little, Brown & Company, $2.75.*

A RADIO program, the conclusion of which I hear from time to time, exhorts us to "go on living in a healthy, sane and happy way." Those are encouraging words, and that is what Mr. Gibbs' chief characters are trying to do, but unfortunately a sense of the world's being too much with them and their difficulty in freeing their individual lives from its trammels hinders their choice of a way of life. In this novel Mr. Gibbs presents the problems and hopes of the war generation of today, the eternal buoyancy of youth. A veteran of World War I, a member of a family devoted to literature, widely traveled, and now an American citizen, he is able to write from a varied experience and to express himself adequately in both English and American.

This is Mr. Gibbs' first book since 1937. In it he tells the tender love story of a young American paratrooper and an English girl, the daughter of a crippled veteran of the preceding war. Their struggle to realize themselves and to achieve individual happiness in a crazy world in which they are but minute human atoms, but atoms of good will, is unfolded against the background of the disillusions and disappointments of the generation of a quarter-century before. The action takes place in a small English village remote from the physical terrors of the war and seeking the way of life, but hearing in its soul the noise of battle and the way of death.

To keep the reader sensitive to this background of war, the author intercalates between the chapters of the narrative news items, poems, crass realistic pictures of war's horrors, of man's bestiality, stupidity and greed—the mad world which constantly thrusts itself into the peaceful longings of individuals, interferes with plans and ideals and furnishes a basis for pessimism and cynicism in both old and young.

The story develops simply and humanly. The conversations between the characters convey the author's great hatred of war, his consciousness of its futility and folly. There is vigor in his denunciations, in his restraint and in his implications. At times he seems to be lecturing or sermonizing. This may detract from his art, but his sentiments can bear repetition. His irony is often bitter in its dramatic contrasts and shocking juxtapositions.

The story ends with the birth of a son to the young couple. The eternal round goes on. Is the boy to be another fragment of gun-fodder for twenty years later, or is he entering into a brave new world? "And unto the people thou shalt say, Thus saith the Lord: Behold, I set before you the way of life, and the way of death." LEE E. CANNON.

Preachers Tell How to Preach

THE HEART OF THE YALE LECTURES. *By Batsell Barrett Baxter. The Macmillan Company, $2.50.*

FOR MORE than seventy-five years the most notable lectureship in America in the field of homiletics has been the Lyman Beecher Lectureship on Preaching. Known to many as the Yale Lectures by virtue of the fact that they have been given at Yale University, this series originated in the mind of Henry Ward Beecher and was made possible by a generous gift from Henry N. Sage, a member of Dr. Beecher's Plymouth Church in Brooklyn, in 1871. The lectures, named for Dr. Beecher's father, have been given annually since that time, with the exception of four widely separated years.

Sixty-six volumes of lectures in this distinguished series are in existence today, several lectures having gone unpublished. Recognizing that few ministers have access to all these volumes, Professor Baxter, head of the department of speech and homiletics at David Lipscomb College in Nashville, Tennessee, has gathered the choicest fruits of these many volumes into one, thereby making them readily accessible to all.

Dr. Baxter states in his introductory paragraphs that he seeks only to report, faithfully and without evaluation, what the Yale lecturers have said. The pages which follow are filled with hundreds of well selected quotations, many of considerable length, which reveal both the content and the spirit of the lectures which have made the Lyman Beecher lectureship world renowned.

The Yale lectures deal with both the content and the technique of preaching. However, Dr. Baxter has chosen to concentrate upon what the lecturers have said concerning factors which determine skill in preaching. His primary interest lies in the field of homiletics, so he makes the art of preaching his central concern. By placing the content of the preacher's message outside the consideration of his book, he in no way seeks to minimize its importance. Undoubtedly many readers will feel that this omission makes the title of the volume an overstatement. Yet limitations of space and a desire to deal more exhaustively with the art of preaching seem sufficient justification for the author's choice. He is, moreover, absolved from responsibility for the theological content of the lectures and saved from what might have been controversial discussion of it.

The book is divided into three major divisions, each representing a special emphasis in the art of preaching. The first section, dealing with the preacher, examines the qualifications and attitudes set forth by the Yale lecturers. The sermon is the second element discussed and matters of style, delivery and length are considered. The third section takes account of the congregation and draws from the Beecher lecturers valuable insights into the most fruitful relating of preacher and people. The book concludes with a series of comparisons between these lecturers' precepts for effective speaking and those set forth by the world's outstanding rhetoricians. The conclusions which the author draws will be recognized and

endorsed by the reader as wise and practical guides to better preaching.

The book will be welcomed by men long in the ministry as well as by those who have only recently heard the "call." Despite its amazing number of quotations, or because of them, this book is stimulating and abundantly rewarding. No minister can read it and fail to be strengthened and inspired by the wise counsel of four generations of the world's greatest preachers. We are in Dr. Baxter's debt for recovering their words for us.

IRVIN E. LUNGER.

The Old Dilemma

FREEDOM AND ORDER. *By Eduard Heimann. Charles Scribner's Sons, $3.00.*

THE SAME Friedrich Schiller who enthusiastically praised Order as a holy, benevolent daughter of heaven saw himself compelled to declare, meekly and resignedly, that Freedom, however beautiful, could not be found anywhere but in the realm of dream. Schiller was one of the fathers of German liberalism. It was the weakness of the latter that permitted the nazis to rise to power; for there are sinister forces always and everywhere lying in wait, but generally they are being kept under control by a strong civilized society. The fatherland, the German professor tells us with regret, never experienced a real liberal revolution, and he doubts whether it will have a real democracy in the near future.

But what is a democratic society? It is a system which establishes a proper balance between freedom and order; just as there cannot be individual liberty unless there is order, there cannot be a stable order without a certain measure of liberty. The principle that keeps the two in right relations is justice. Fascism and World War II were largely the result of the failure on the part of several nations properly to adjust the tension between freedom and order. Disillusioned by a weak, inefficient democracy which, in a time of crisis, could not reconcile freedom and order, the Germans and Italians chose the latter, even though it became identical with tyranny. For justice had been lacking as the force creating the proper balance between freedom and order, and faith had been absent—faith that not only moves mountains, but also instills into people the idea that all things tend toward harmony, that synthesis of freedom and order. People less metaphysically inclined than Heimann may place a greater emphasis on the lack of democratic training and traditions in both Germany and Italy.

Now, after the war, mankind, which has crawled out of the abyss of destruction, has to try again to find a method of reconciling order with freedom. The main philosophies of today are embodied in the two chief powers to emerge from the holocaust. We have the U.S.A. with its emphasis upon liberty rather than on order, with the Jeffersonian principle that that government is best which governs least; and on the other hand, the U.S.S.R., which stresses order at the expense of liberty. Heimann rejects both capitalism and communism. The unregulated liberty of our laissez faire system cannot produce order simply because man is neither as omniscient nor as good as eighteenth century philosophers believed him to be. At the same time tyranny, with its abolition of freedom, is bad because freedom is "the air which we must breathe for the spiritual realization of ourselves." Though not satisfied with the Soviet system, Heimann hopes, nevertheless, that the Soviet Union is on the path toward democracy, that liberty will be restored there in greater fullness in the future and that, one day, her achievements (such as giving work to everyone or outlawing racial and religious discrimination) will outweigh her present shortcomings.

How we shall strike that happy medium where neither freedom nor order can turn into a menace, Professor Heimann is unable to tell. Retreating into theology, he merely demands a revival of religious fervor and moral strength, without being more specific—and we somehow do not like seeing a scholar lose himself in metaphysics. Nevertheless, *Freedom and Order* is a thought-provoking book, more difficult to read but also more profound than the average of the political essays appearing in this era of decision.

ALFRED WERNER.

Books in Brief

JACOB MOUNTAIN, FIRST LORD BISHOP OF QUEBEC. *By Thomas R. Millman. University of Toronto Press, $4.00.* Simcoe, first lieutenant-governor of Upper Canada (i.e., Quebec and Ontario), wanted an Anglican bishop in his province as soon as the thirteen colonies became independent, because "one of the best ways to prevent the spread of republican democratic independence was to strengthen those institutions which upheld 'distinction of ranks' and were closely connected with monarchical government," and because "foremost among these institutions was an established church with a bishop at its head." Jacob Mountain had the same idea. He became bishop in 1793 and held the office for more than thirty years, doing his conscientious best to carry out the impossible task of making the established church an instrument of political control as well as a means of spiritual grace. His title, "Lord Bishop," raises a question, but he really had it, by special patent, and had a seat in the legislative council. He had his difficulties as "Lord Bishop" of an established church whose adherents were a minority of the population, especially in that part of his diocese which is now known as Quebec, where there was a Roman Catholic bishop and an overwhelming Catholic majority. Later Canadian Anglicans have been so critical of him that Dr. Millman feels that he deserves to be more fairly appraised in the light of the historical situation.

TITO'S IMPERIAL COMMUNISM. *By R. H. Markham. University of North Carolina Press, $4.00.* Subsequent events—subsequent, that is, to the hearty support which he received from the United States and Great Britain during the war—have pretty well deflated the pretensions of Tito to being anything more than the local commissar for the Soviet power in Yugoslavia. Mr. Markham, who knows his Balkans as few men do, documents the case. He gives full credit to Tito's Partisans as guerrilla fighters against the Germans, but also gives a careful and appreciative evaluation of Mihailovitch and the Serbians. The important question now is not how Tito got his power but what he is doing with it. What has this "friend of the people" done for the people? "First, he has deprived them of freedom in practically every form. He has placed them under a Communist dictatorship. The country is ruled by a conspiratorial party which, in turn, is run by a secret executive committee or politburo." Factual details are given to support this general statement. In conclusion, to quote the title of the last chapter, "Tito menaces Balkan peace." And, to quote the closing sentence, Tito "is preparing it [Yugoslavia] to unify and lead the 'free' (meaning Communist-governed, Soviet-dominated) nations of southeast Europe against their neighbors . . . as part of the world-wide, Moscow-directed campaign of Imperial Communism against America and America's friends."

NEWS of the CHRISTIAN WORLD

Ask Christians To Share Food

Federal Council Warns that New Crisis Is Approaching—Hears Report on Proposed Unity Conference

NEW YORK, Sept. 18.—Drought in Europe and floods in China promise untold suffering and death this winter, A. L. Warnshuis of Church World Service told the executive committee of the Federal Council at its September meeting here. The committee, which had been urged to take action by the Congregational Christian Churches, voted to ask American Christians to increase their help "even at the cost of a reduction in the general standard of living." Becoming specific, it urged a flat reduction of 10 per cent in food consumption. It pressed upon denominational relief bodies the necessity for further action and asked citizens to inform congressmen and government officials of their convictions regarding "our obligations to share our food, fuel and clothing with peoples in tragic suffering."

* * *

Discuss Proposed Christian Unity Conference

Six denominations have indicated approval of the conference on Christian unity proposed by the Congregational Christian and the Disciples of Christ churches, the executive committee was informed. They are the Presbyterian Church, U.S.A., and the Evangelical and Reformed, Moravian, United Presbyterian, Congregational Christian and Disciples churches. The Methodist, Northern Baptist and Reformed churches have expressed friendly interest, but postponed action. The Protestant Episcopal Church says it will appoint "observers." The Church of the Brethren, the Presbyterian Church, U.S., and the United Lutheran Church have rejected the proposal. The United Church of Canada assumed that the proposal included only churches in the United States, but offered its services in consultation. The executive committee voted that "since it appears that less than half of the churches associated with the council will desire to participate, the proposed conference ought to be developed as a project of the interested churches rather than of the Federal Council." However, it offered the "administrative assistance" of the office of the council.

* * *

Outline Peace Issues In the Far East

Other actions of the Federal Council committee included approval of a statement on "Problems of Peace in East Asia," and a request that our government act to liberate war prisoners still held in France. It heard that work on the 1946 census of religious bodies has been suspended, since Congress failed to appropriate money for it, and authorized a conference of religious groups to decide what to do about the matter. It approved the text of a statement to the churches on World Order Day, Oct. 26. And it voted that the council participate with the International Council of Religious Education and the Home Missions Council in the southeastern church convocation to be held in Atlanta Jan. 13-15, 1948.

* * *

Says Denominational Missions Are Not Enough

"Not denominational preaching of the Christian gospel, but a united demonstration of it is the way to reach Asia," Leslie Bates Moss told the Asia committee of Church World Service Monday in his first address since his return from a three-month survey of seven Asiatic countries for the organization. Dr. Moss explained that he did not advocate the abandonment of denominational missions, but that he was convinced that an unprecedented degree of interdenominational work is necessary in the many situations today where no denomination alone can meet the need.

* * *

Pay Tribute to Work of Mary E. Woolley

The leadership of the late Mary E. Woolley was praised by Samuel McCrea Cavert, general secretary of the Federal Council of Churches, in a statement issued last week. "Dr. Woolley's sound practical judgment, combined with high Christian idealism, made her leadership invaluable in the Federal Council, especially in her capacity as chairman of the department of international justice and goodwill for four years," he said. "Her example encouraged lay men and women to assume increasing leadership in the churches." John Foster Dulles, chairman of the Federal Council's commission on a just and durable peace, added this appraisal of Miss Woolley's contribution to the work of the commission: "She was one of the really valuable members, devoted in purpose, constructive in thought and action." Miss Woolley, former president of Mount Holyoke College, died Sept. 5.

* * *

And So Forth

The national office of the Salvation Army announced this week an intensive drive to increase the number of the organization's rural units.

The India League of America gave a farewell dinner last Wednesday in honor of John Haynes Holmes on the eve of his departure for India. Dr. Holmes has been appointed by the Watumull foundation as Rabindranath Tagore memorial visiting professor to the universities of India during the coming months.

F. M. Potter, executive secretary of the Board of Foreign Missions of the Reformed Church in America, will represent the India committee of the Foreign Missions Conference at Madras when the new United Church of South India is instituted.

New rector at St. James Church is Arthur Lee Kinsolving of Trinity, Princeton.

At the New York conference of the United Lutheran synod of New York, which met Tuesday at St. Peter's Lutheran Church, Manhattan, speakers were Paul J. Kirsch, chaplain of Wagner College, John H. Sprock, president of the conference, Frederick R. Knubel, president of the United Lutheran Synod, and Ralph H. Long, secretary of the National Lutheran Council.

J. HENRY CARPENTER.

Rioting Blights Indian Freedom

Refugees Flee from Homes in Punjab, Bengal—Constituent Assembly Considers Minorities

TIRUVALLA, INDIA, Sept. 6.—Serious communal rioting broke out the last week in August along both sides of the lines set by the boundary commission to divide the Punjab and Bengal between Pakistan and the Dominion of India. Hundreds of persons have been killed. Hindus and Sikhs are seeking to flee from the areas assigned to Pakistan, and Moslems are seeking to emigrate from those assigned to the Dominion of India. It is estimated that more than 1,000,000 Sikhs and Hindus are fleeing from the border districts of west Punjab (Pakistan) alone, and about the same number of Moslems from east Punjab (India). One caravan of refugees of Hindus and Sikhs this week was reported to consist of 150,000 persons strung over a distance of 60 miles. There are tales of many forced conversions of Hindus and Sikhs to Islam, and of women being abducted and forced into marriages with Moslems.

* * *

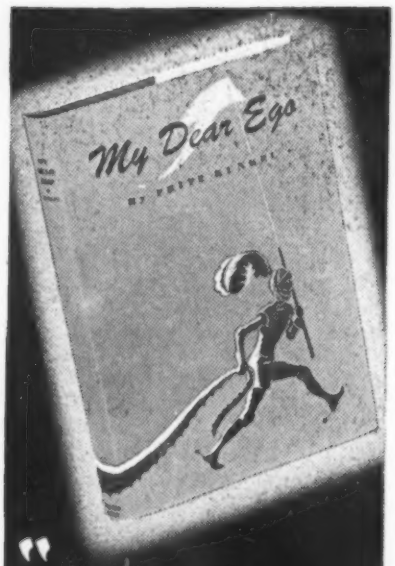
Authorities Expedite Population Transfers

The destruction of life and property which minorities in both regions were suffering as the result of mutual blind vengeance became so great that the prime ministers, the defense authorities and the military leaders of Pakistan and the Dominion of India joined in a tour of the affected areas with a view to devising measures for restoring peace and safety. The situation appears to be somewhat improved at the moment, but the streams of refugees, frightened at the terrible scenes they have witnessed, still are fleeing frantically from their homes. The authorities of the two dominions are making joint arrangements for the mutual exchange of populations.

* * *

Plan Representation of Indian Minorities

The constituent assembly now engaged in framing a constitution for the Dominion of India has accepted the principle of abolition of separate electorates based on profession of religion. Seats will be reserved for minorities in the various legislatures on the basis of percentage of population. Minorities have been classified as follows: (1) those with a population of less than one half per cent of that of the dominion (Anglo-Indians. Parsis and Assam tribesmen); (2) those with a population of more than one half per cent but not more than one and one half per cent (Indian Christians and Sikhs); (3) those with a population exceeding one and one half per cent (Moslems and the depressed classes). Members of a minority community to which reserved seats have been assigned will have the right to contest unreserved seats as well. Representatives of Indian Christians in the constituent assembly have stated that they are willing to accept seats in proportion to their population in the central legisla-



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ture and in the provincial legislatures of Madras and Bombay.

* * *

Constituent Assembly Adopts Fundamental Principles

In the making of its laws, the Dominion of India has been charged with the duty of applying certain fundamental rights which have been formulated by the constituent assembly. These include social, economic and political justice; the right to work; the right to obtain education and public assistance in case of unemployment, old age, sickness, disability and other cases of undeserved want; a living wage; such conditions of work as will insure a decent standard of living; and the right to free and compulsory primary education within a period of 10 years. Another principle to be followed is special care for the educational and economic interests of the "weaker sections of the people"—in particular, of the depressed classes and the aboriginal tribes—and protection of them from social injustice and all forms of exploitation.

* * *

Table Recommendation On Conversions

Considerable debate on the matter of conversion from one religion to another took place last week when the constituent assembly considered the report on fundamental rights submitted by its advisory committee. Clause 17 read: "Conversion from one religion to another brought about by coercion or undue influence shall not be recognized by law." On further consideration, a subcommittee recommended that the clause be dropped and this one substituted: "No person attending any school maintained or receiving aid out of public funds shall be compelled to take part in the religious instruction that may be given in the school or to attend religious worship held in the school or in the premises attached thereto." During the debate on the second clause it was pointed out that this provision might conflict with the objective already adopted by the constituent assembly; namely, that the future Indian state should be a secular one. No secular state, it was noted, could impart any religious instruction in any institution maintained or aided by it. The assembly finally decided to submit the clause to a small committee for further consideration.

* * *

50,000 Attend Mar Thoma Funeral Rites

Some 50,000 persons attended the funeral services held in Tiruvalla Sept. 2 for Abraham Mar Thoma, metropolitan of the Mar Thoma Syrian Church, who died Sept. 1 at the age of 66. The funeral was conducted according to the rites of the Eastern churches. Bishop Mar Thoma, who received his theological education at Wycliffe College, Toronto, was held in high esteem by Christians of all churches, as well as by non-Christians. P. OOMMAN PHILIP.

Swiss Missionary Societies Appeal To Churches as a Whole

Cooperation among Swiss Protestant groups to sponsor a special collection to care for unusual postwar missionary expenses marks the first time Swiss missionary societies have appealed as a single unit to members of the churches, Ecumenical Press Service reports.

'New Life' Theme Gains Emphasis

Methodists, Presbyterians to Sponsor Evangelistic Retreats—Enforce Observance of Sabbath

PHILADELPHIA, Sept. 17. — "New life" movements in Protestantism are receiving increasing attention. Speaking recently at the Ocean City, N. J., tabernacle, Albert E. Day of Nashville, director of the Methodist Board of Evangelism's "new life" movement, declared: "We shall never have a genuine spiritual renaissance until there is a deepening of the spiritual life of the ministry. When ministers get together for four or five days in a fellowship of prayer and quest, things happen which transform their ministry." Next year the movement Dr. Day directs will focus on regional retreats for ministers and youth. Trabuco College of Prayer in California, formerly operated by Gerald Heard, has been transferred to three trustees: Dr. Day, President Malcolm Dana of Olivet College and Mrs. Sue Kimmell of Laguna Beach, Calif. The center, which includes buildings and 350 scenic acres, will be used for retreats and "the training of a Protestant evangelistic apostolate." It will be self-sustaining. In the Blue Ridge mountains near Marion, N. C., a 600-acre tract has been given to the "Disciplined Order of Christ" as a site for a national retreat, which will be open all year for an average of 75 guests.

* * *

Presbyterians Sponsor 'Evangelism' Schools

Through the "new life" movement in the Presbyterian Church, U.S.A., ministers' training schools will be conducted during the fall and winter by Walter Barlow and Price H. Gwynn of the denomination's Board of Christian Education, and George W. Sweazey of New York. The schools will be designed to train ministers to teach techniques of evangelism to lay workers in their own parishes. The series opened at Denver Sept. 2-4 and will conclude Feb. 2-5 at Philadelphia.

* * *

Honor Sabbath Observance

The Lord's Day Alliance this summer gave the first of its annual awards for "exceptional service in the cause of Sabbath observance" to the Ocean Grove, N. J., camp meeting association. Since its founding 78 years ago, this seaside resort has been closed to Sunday traffic. At another resort, Ocean City, the tabernacle association has been aggressive in its insistence on enforcement of Sunday observance laws. There the property deeds, which date back to the founding of the resort by Methodist ministers, require that business shall be closed on Sunday and that the sale of alcoholic beverages shall be prohibited.

* * *

Urges Opportunity to Practice What Is Preached

"Church meetings do not necessarily lead to the development of deeper Christian character or the strengthening of the church as a church," Ivan M. Gould, secretary of the Pennsylvania council of Christian

education, told the Collegeville summer assembly. "The new imperative of Christian education must be to find tasks for church members in terms of the message which the church preaches. If the church preaches brotherhood, its program should give opportunity for members to practice brotherhood, so that the lesson can be learned."

* * *

Fellowship House Expands Its Program

Newest of the more than 20 projects which Fellowship House here sponsors through its program of racial, religious and "nationality" understanding is one in religious fellowship. A. Herbert Haslam, who resigned his Baptist pastorate in Cleveland to become director of Fellowship House activities, has announced that the center will sponsor a series of community services to be held at First Baptist Church on the third Sunday afternoon of each month. The list of preachers includes Rufus Jones, T. Z. Koo, Louis Finkelstein and Howard Thurman.

* * *

Friends Need Volunteers To Work in Mexico

The American Friends Service Committee is asking for more young men and women to serve in its voluntary health, educational and recreational projects in Mexico. Supervised by American leaders, volunteers will work under the Mexican government's departments of health and education and in cooperation with residents of the villages in which the projects are located.

* * *

And So Forth

Allan M. Frew of Ardmore has returned from making a survey of seven European countries on behalf of the Presbyterian Restoration Fund, of which he is chairman for the Philadelphia presbytery.

"Inward Peace" is the theme of the autumn institute at Pendle Hill, Quaker research center at Wallingford, Pa. Latest Pendle Hill pamphlet is *Wide Horizon*, by Anna Brinton, co-director of the center.

In September primaries on local option referendums, Pennsylvania dry forces registered their greatest gains in eight years.

The Orthodox Presbyterian Church reports that average contributions by individual members have increased from $62 to $77, communicant membership from 5,617 to 5,693 and total membership from 7,443 to 7,572.

Camp meeting preachers at Ocean Grove this summer were Bishop Arthur J. Moore of Atlanta and Norman Vincent Peale of New York city. Four thousand New Jersey Methodists were present when Bishop Fred Pierce Corson of the Philadelphia area laid the cornerstone for the new $1,000,000 Methodist home at the resort.

CHARLES DANIEL BRODHEAD.

Catholics Win Fight for Bus Transportation

The New York state department of education has sustained an appeal by Catholic residents of two communities near Albany, N.Y., requesting that their children be provided with transportation to and from parochial schools in Albany, Religious News Service reports. The ruling nullifies action by voters of the communities, who last May voted against the proposition.

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Disclose Slovakian Protestants' Role

Although They Led Opposition to Tiso's Regime, They Suffer Restrictions along with Catholics

PRAGUE, CZECHOSLOVAKIA, Sept. 1. — On the occasion of the national celebration which took place Aug. 29-30 in Banska Bystrica, where three years ago Slovaks revolted against the nazi dictatorship, the Protestant newspaper *Kostnicke Jiskry* published an article on the role played by Slovakian Protestants in the uprising. "There has been no cultural or political movement in the history of Slovakia in which Protestants have not played the most important part," says the writer. He notes that the basis of their actions has been not a mere nationalism, but the Christian faith. In 1848 they were leaders in the movement to cast off the yoke of Hungarian domination. In 1938, when the Slovakian Catholic autonomists were disseminating propaganda against the Czechoslovakian administration, the Protestants came out for Czech-Slovak cooperation.

* * *

Protestants Defied Ban Laid On Them by Germans

When the Germans in 1939 succeeded in manipulating the hatred of the Slovakian "clericals" for Czechoslovakia to set up an independent Slovak state and make of the western part of the country a protectorate, Slovakian Protestants who opposed the move were considered "enemies of the state." Thereafter, the offices of the Slovakian evangelical youth movement became centers of the underground movement. Young people—sometimes as many as 45,000 of them—braved the official prohibition against them as enemies of the state to hold conferences at which they demonstrated against the Catholic "government" led by Tiso the priest and sponsored by the Germans. When military action finally began on the date the recent celebration commemorated, the government radio station announced that the enterprise was the work of "Lutherans and Bolshevists."

* * *

Revolutionists Failed, Suffered Persecution

That revolution begun in 1944 was ill-fated. Its forces were defeated, thousands of men were sent to concentration camps and the country was devastated. Many Protestant pastors and church workers were put to death. When the war was over and the Russians took over, both Catholic and Protestant schools were immediately closed and all religious young people's associations were dissolved. Protestants have objected to being identified with Catholics as previous collaborators with the nazis, pointing to their record of resistance all during the war and particularly in the 1944 revolt. At present there are indications that their objections will be sustained.

* * *

National Sunday School Association Meets

Late in July 300 delegates from all Protestant denominations throughout Czechoslovakia met in Brno, capital of the province of Moravia, for the first postwar conference of the Sunday School Association. They assembled in the Presbyterian Church of Brno, which was destroyed by a bomb in 1944 but has since been rebuilt. James Kelly, secretary of the World Sunday School Association, delivered a series of lectures on the ecumenical nature of the church of Christ. He also described recent developments in the overseas mission field. Speakers on Sunday were Moderator Krenek of the Presbyterian Church, who is president of the Czechoslovakian Council of Churches; and Bishop F. Ruppeldt of the Lutheran Church in Slovakia. Dr. Ruppeldt spoke on the relation of the church to the state, pointing out that it is up to the churches of Czechoslovakia to take advantage of the liberty which they enjoy. He declared that there are only a few countries in which religious education can be carried on in government schools, as is the case in Czechoslovakia.

* * *

Stress Interchurch Cooperation

Throughout the conference, the necessity of cooperation among Christian churches through their Sunday schools was stressed. This theme was emphasized by F. Bednar, member of the World Council of Churches' committee for international relations, who was elected president of the association. The conference learned that during the war many new Sunday schools had been founded in the country, particularly in Slovakia, in spite of the dangers involved. The first Protestant newspaper which the Germans banned was the magazine of the Sunday school movement. Work is going forward on plans for an interdenominational Sunday school hymnbook, and pictures and other aids will be provided if sufficient financial help is forthcoming from other countries. The Czechoslovak Unitarian Church is developing a large system of Sunday schools. A. Novotny, secretary of the association, who has worked devotedly for the movement since it first started here, is confident that there is a larger future for Sunday schools in Czechoslovakia than ever before.

* * *

Celebration Honoring Czech Saint a Catholic Affair

Because Czechoslovakians have long considered that St. Vojtech, first Czech bishop after the diocese of Prague was founded in 973, belongs to all Christians in the country, both Catholic and Protestant, it had been planned that the transfer of the saint's relics to the national pantheon in Prague should be marked by a national ceremony, with government officers taking part. However, these plans were rejected, and the celebration became simply a Roman Catholic festival, with the relics deposited in the ancient cathedral of St. Vitus in Prague. Because of his zeal, Vojtech became involved in a controversy with local princes, and fled to Hungary, where he started missionary work among the people who had recently invaded Europe from the east. Later he went to Prussia, where he died as a martyr. In spite of considerable publicity and a government broadcast, the festival in Prague received comparably scant attention from the Catholic population.

JIRI CARDA.

Atlanta Churches Building Rapidly

Projects to Cost $6,000,000 Under Way or Pending—100 Pastors Attend Urban Ministers' School

ATLANTA, Sept. 16.—Church construction to cost $3,000,000 has been launched in Greater Atlanta, and other projects to cost an equal amount are planned for the near future. Among Methodist churches, Haygood Memorial has started on a $350,000 building, St. Mark's is setting aside $300,000 for a chapel and a Sunday school building, and Druid Hills has plans for a $1,000,000 plant. Baptists report over $1,000,000 worth of projects already started, the largest of which is the new building for Jefferson Avenue Church. Morningside Presbyterian is assembling material for a $250,000 building, and other Presbyterian congregations are planning new buildings and additions. Two Lutheran churches have projects scheduled to cost $200,000 each, and Christian churches expect to devote an equal amount to new buildings. Holy Trinity Episcopal Church, Decatur, plans a $100,000 structure, and other Episcopal congregations have projects under way.

* * *

School for Urban Ministers Well Attended

More than 100 ministers from all over the south participated in the school for urban ministers which Emory University sponsored Aug. 11-28. The school, which is growing rapidly in influence, this year included the Jarrell lectures, which were previously delivered during the university's ministers' week in January. They were given by W. L. Northridge, president of Edgehill Theological College, Belfast, and titular head of the Irish Methodist Church. In addition to his lectures on "Home and Family Life," Dr. Northridge conducted a class in pastoral counseling. A new course on public relations, taught by Roland E. Wolesley, professor of journalism at Syracuse University, proved popular.

* * *

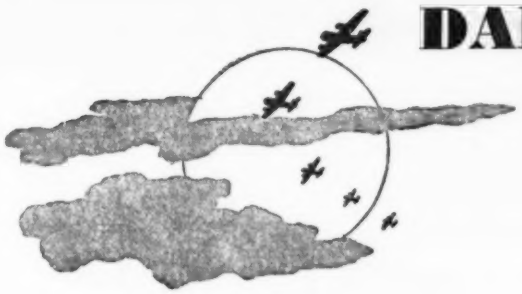
Emory University Receives $5,000,000 Gift

With the recent gift of $5,000,000 from Charles Howard Candler, president of its board of trustees, Emory University becomes one of the most highly endowed educational institutions in the south. Its endowment now totals $17,000,000, most of which is invested in valuable Atlanta business property accumulated originally by Asa G. Candler, who made his fortune in Coca Cola. Emory was launched as a university through the efforts of Bishop Warren A. Candler, brother of Asa. Through his influence, the charter of the school was so written as to prohibit the institution's engaging in intercollegiate football. The most recent Candler gift is the first large contribution in the current campaign to add $20,000,000 to Emory's endowment by 1954.

* * *

Demand Investigation of Killing of Convicts

Further investigation of the circumstances surrounding the killing of eight



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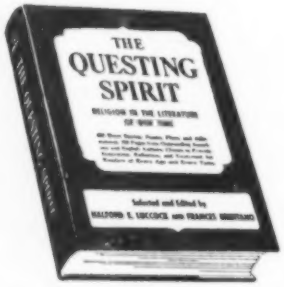

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Negro convicts at a Glynn county convict camp July 11 has been promised, following the exoneration of the camp warden and guards. Chief voice in the demand for the investigation has been that of County Commissioner Levine of Brunswick, who has the distinction of being a Jew educated in Roman Catholic schools and is now a member of a Baptist church. Mr. Levine, widely known as a champion of the underprivileged, has announced that he will enter next year's gubernatorial campaign.

* * *

Methodists, Congregationalists Form United Church

In the small town of Demorest, Methodists and Congregationalists have pooled their resources to form a united church. The Methodists needed a new building; the Congregationalists had a good building but no pastor. So they got together and drew up a covenant for a federated body, with management vested in a board composed of six Methodists and an equal number of Congregationalists. First pastor will be Tim W. Holbrook, a Methodist, who will also serve as chaplain of Piedmont College.

* * *

And So Forth

Atlanta Baptists have purchased centrally located residential property which they will develop into a center for the 6,000 Baptist students in the colleges and professional schools of the city.

A group of labor, church and civic leaders recently met with Joseph A. Rabun (who was ousted from the pastorate of the McRae Baptist Church after his policies ran counter to those of the Talmadges, prominent members of the congregation) to urge him to participate in a campaign to bring current issues before the people of the state. Rabun has declined to consider a suggestion that he become a candidate for governor next year, but he may engage in a speaking tour.

Baptist women of the state have put $100,000 into a young people's camp at Clayton, which was in operation for the first time this summer, with missionary education featured in its program.

Albert E. Day, director of the "New Life" movement, is leading a citywide Methodist ministers' preaching mission here this week.

Southern Baptists are making extensive plans for a three-month tithing campaign this fall. Plans call for extensive use of the radio.

Herschel Ford has gone from Kirkwood Baptist Church here to First Baptist Church, El Paso, Tex.

B. M. Callaway, long associated with the Baptist Home Mission Board here, was killed recently in a highway accident.

PHILLIP J. McLEAN.

Mennonites Increase Number of Churches

Total membership of the General Conference of the Mennonite Church of North America is now 43,504, with a constituency of 70,579, it was revealed at the 31st session of the conference, held early last month in Berne, Ind. Forty-two churches have recently been added to the conference, of which number 22 are part of the Central Illinois conference, which recently voted to join the larger organization. Jesse N. Smucker of Bluffton, Ohio, was re-elected conference president.

Chifley Pushes Nationalization

Australian Labor Administration Goes Ahead with Plans for Banks—Reduce Working Week

MELBOURNE, AUSTRALIA, Sept. 7.—Nationalization (described by its critics as "nazification") has been much in the news here during the past few weeks. The Labor administration has on its program nationalization of medical and pharmacy services, airlines and banks, and is considering plans for steel and coal. At the moment greatest interest centers on the question of the banks, which Prime Minister Chifley has announced the government is proposing to buy out for about $300,000,000. This proposal follows the decision by the High court, supreme legislative authority in this country, that the law passed some months ago requiring all municipal business to be transacted through the government-owned Commonwealth bank was not binding. In other words, local governmental units could do their banking wherever they wished. Three days after the decision, the prime minister announced the plan to purchase the nine non-governmental banks, which among them do 10 times as much business as does the government-owned institution.

* * *

Banking Question May Affect 1949 Election

The private banks have warned their depositors against the dangers of a "monopoly" bank, which, they declare, would rob the customer of his rights of privacy and independence. They intend if necessary to press their fight against the government's plan to the highest court of appeal, the Privy Council in England. It is thought possible that the legal debate may last until the next federal election in 1949. Political experts are saying that next to a financial slump in the country, having an acrimonious lawsuit on the banking question on its hands at the time of that election would be the worst handicap the Labor administration could possibly experience at the polls.

* * *

Reduce Australia's Working Week

The commonwealth arbitration court has just decided that the present 44-hour work week should be reduced to 40 hours, beginning with the first pay period after Jan. 1, 1948. The decision came after the court had deliberated since November 1945, hearing evidence from representatives of both workers and employers. About 1,000,000 workers are concerned in the case. The judges announced that while the change is likely to cause a price rise of about 4 per cent, the reduction in industrial unrest which the decision will bring about will represent a great gain for industry. And if Australia follows the same pattern as did New Zealand after a similar reduction in working hours was effected there in 1936, we shall have an increase rather than a decrease in production. One factor that may prove unfavorable to such an increase here, however, is the continuing rejection by many unions of incentive systems. They

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have rejected such plans despite the fact that workers who have become familiar with incentive or bonus plans have been enthusiastically in favor of them.

* * *

Aboriginal Tenor Wins Acclaim

Harold Blair, 23-year-old aboriginal tenor, last week gave a command performance before the national trades union conference here. Blair's musical training has been sponsored by the trade union movement in Queensland, where a railway worker "discovered" him a few years ago and introduced him to Marjorie Lawrence, Australian opera star. Todd Duncan, American Negro baritone, has taken a keen interest in Blair's progress. It is hoped that the young singer may be enabled to continue his study in the United States. After the concert here, the president of the conference remarked that Blair is the one person who could have kept the delegates quiet for 20 minutes.

* * *

Finds Art in Dances Of Aborigines

When Ted Shawn, American dancer, performed the "thunderbird" and "whirling dervish" dances for a group of aborigines near Darwin, they cheered and applauded, acclaiming his art as "proper!" Previously, Shawn had been spellbound as he watched the aborigines perform their own dances. "For pure art, choreography and virility of performance this is on the highest level of any primitive dancing I have ever seen," he said. "One of the natives, particularly, is a superb artist. If he were to be transplanted from his corroboree ground to the stages of New York or London he would be an immediate sensation."

* * *

And So Forth

The post office has issued three special stamps in connection with Newcastle's celebration of its 150th birthday, which is continuing for two weeks. Perhaps to arouse the interest of philatelists, a last-minute controversy has broken out over whether the portrait on one of the stamps of John Northland, founder of the city, represents the right man or his father.

A preparatory meeting for the proposed south Pacific missionary conference will be held next February in Sydney. Two representatives will be sent by each of the missionary boards associated with the national missionary councils of Australia and New Zealand, with as many as three missionaries from each field. If possible, the island peoples will also be represented.

When Australian Catholics celebrate the centenary of the diocese of Melbourne in May 1948, it is reported, Cardinal Spellman will come to take part. The program will include a miracle play performed in a special stadium to be erected at or on one of the city's race courses.

ALLAN T. MCNAUGHTON.

Bar Jehovah's Witnesses From Citizenship

American citizenship was recently denied by a federal judge in Cleveland to two members of Jehovah's Witnesses on the ground that rules of the sect prohibit members from bearing arms or assisting the country's war effort, Religious News Service reports.

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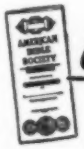

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Give Up Move to U. of C. Campus

Chicago Lutheran Seminary Is Unable to Find Permanent Quarters There—Students' Strike Calmed

CHICAGO, Sept. 22.—Plans for moving Chicago Lutheran Seminary from its present site in suburban Maywood to the campus of the University of Chicago have been dropped. The university announced that it would be unable to promise full use of the buildings earmarked for the seminary at any definite date, and it was felt that operating under such a handicap would entail too much uncertainty and expense to make the move practicable. The decision to relocate the seminary had come only after long debate among Lutherans of the area. At its meeting Sept. 29 the board of trustees of the seminary accepted the resignation of Charles B. Foelsch, president since 1943. Dr. Foelsch is to become pastor of Holy Trinity Lutheran Church, New York city. Proposals for improvements and expansion on the Maywood campus were considered at the board meeting.

* * *

Student Action Ends Racial Tension

Years of training in race relations and in self-government at Wells high school here paid off last week when the student civic association succeeded in calming tension which arose when 300 pupils tried to carry out a strike in protest against the presence this year of some 100 Negroes among the student body of 2,240. The trouble started when a community "gang" was punished for beating up a Negro student who was eating in a restaurant near by. With other students won to their cause, they stayed away from classes and milled about the streets. Police and race relations workers were promptly on the job and the streets were cleared. Action by the student association prevented the strike's spreading further, and truancy complaints were issued against those who remained away from school. Arrests made by police in connection with the demonstration were almost entirely those of adults or out-of-school older young people. Seventeen students picked up for obstructing police in clearing the area were dismissed when their parents came into court to promise that they would return to school.

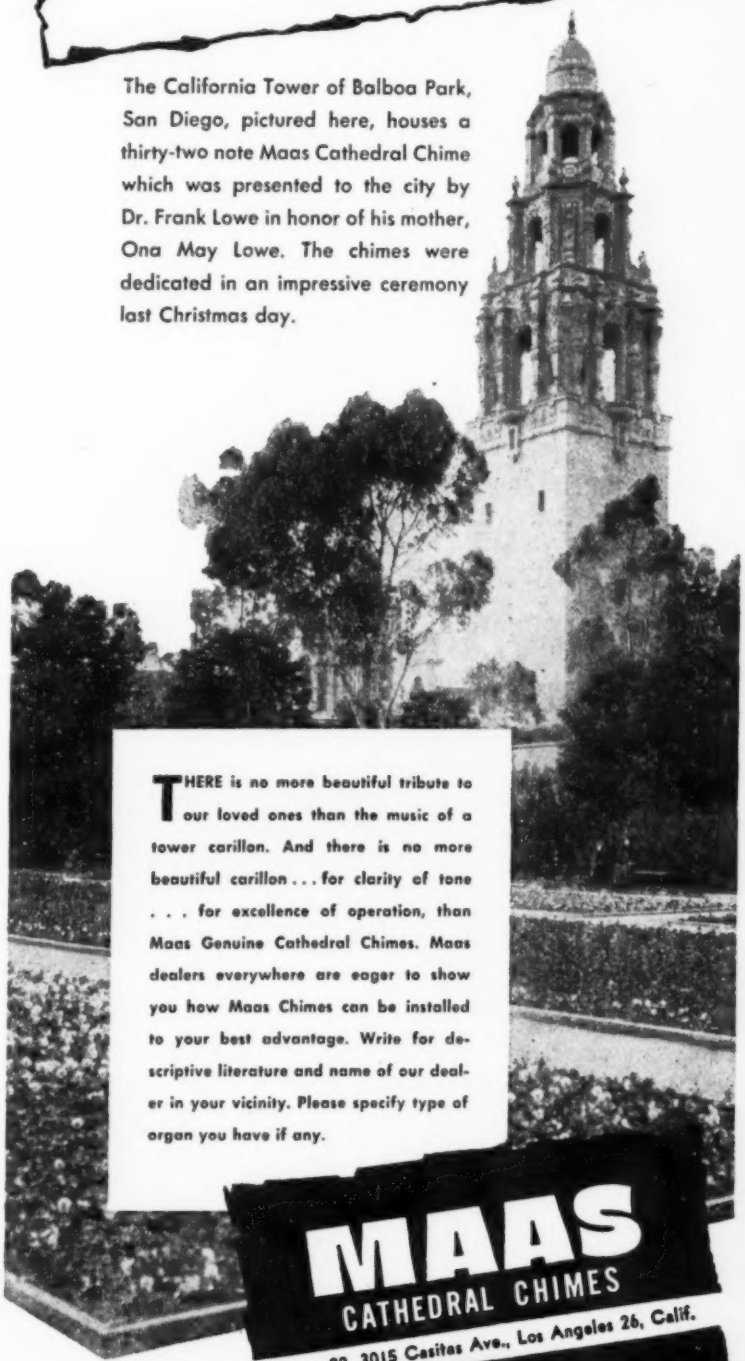
* * *

Seek More Beds for T.B. Patients

The disclosure that there are only 132 beds in Cook County hospital and in Oak Forest infirmary available to sufferers from tuberculosis among the 700,000 persons living in the county outside Chicago has resulted in a demand for the creation of a suburban tuberculosis district. A state law makes it possible for such a proposal to be put on the ballot if as many as 100 voters sign a petition requesting such action. All but 11 of the Illinois counties have made use of the state law to provide themselves with adequate facilities for the treatment of tuberculosis. In Cook county, patients must either pay from $6 up daily in private sanatoriums or use the facilities of the two

A Memorial with a Voice

The California Tower of Balboa Park, San Diego, pictured here, houses a thirty-two note Maas Cathedral Chime which was presented to the city by Dr. Frank Lowe in honor of his mother, Ona May Lowe. The chimes were dedicated in an impressive ceremony last Christmas day.



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Groups Organized to Study 'Great Books'

Leaders trained by the Great Books foundation will lead groups in various parts of the city in the discussion of the "great books" series arranged by Robert M. Hutchins and Mortimer J. Adler of the University of Chicago. It is expected that at least 20,000 persons will be enrolled. Among groups sponsoring the discussions are the Union League club, the International Ladies Garment Workers Union, the Methodist city missionary society, the South Shore Temple, the Chicago public library, the board of education, the American Red Cross and the Marshall Field department store.

* * *

And So Forth

The opening address at the Inter-American Congress of Women in Guatemala City (reported in the Sept. 24 Christian Century) was given by Mrs. Annalee Stewart of this city. Mrs. Stewart, wife of a Methodist minister, is president of the U. S. section of the Women's International League for Peace and Freedom, one of the sponsors of the congress.

Joel D. Hunter has resigned as general superintendent of United Charities, a position he has held for 28 years. Hunter's statesmanship during the depression is widely held to have been responsible for the adoption by public relief agencies of professional social service standards.

Bernard Iddings Bell, who for the past two years has served as consultant on religious education to the Episcopal diocese of Chicago, has resigned, effective Jan. 1, to devote his full time to lecturing and writing.

CHARLES L. VENABLE.

Mission Ship Sails

Morning Star VI Will Serve People of Marshall and Caroline Islands

BOSTON, Sept. 17.—An experience never to be forgotten was the farewell service held recently at the dockside in Boston harbor as the missionary ship Morning Star VI prepared to depart for the Marshall and Caroline islands in the Pacific. Under the command of Captain Lewis, the ship had just been commissioned by the American Board of Missions to answer the urgent request of natives that American missionaries return, now that the recent war has left their islands blasted, poor and derelict. The ship was loaded with Bibles, building materials and other mission supplies. In the Pacific it will serve as the means of keeping island missions in touch with each other, transporting those who are ill to a central hospital, carrying supplies and helping in all manner of religious activity. Sunday school pupils all over the United States will help in supporting the Morning Star VI by purchasing shares at $1 each. Word has now come that the ship has passed through the Panama canal on its way to the Pacific.

* * *

Debate Mission to Yugoslavia

The controversy over whether or not there is religious freedom in Yugoslavia came to a head in a meeting here Sept. 11 at which Emory S. Bucke, editor of *Zion's Herald*, and R. H. Markham, correspondent for the *Christian Science Monitor*, were the speakers. Previously Archbishop Cushing of the Boston Roman Catholic diocese had castigated the seven Protestant ministers who went to Yugoslavia and came back with a rather favorable report on conditions in that Russian-dominated country. Editor Bucke, one of the seven, maintained that he did not go to Europe to pass on the guilt or innocence of Catholic Archbishop Stepinac, imprisoned by the Russians as a traitor, but that he discovered that the imprisonment is a political, not a religious matter. He declared that Yugoslavians are permitted to worship in large numbers in both city and rural churches. Mr. Markham pointed out that there is in Yugoslavia no full religious freedom as we understand the term, with the right to publish ideas critical of the government implied, and that there is no freedom of speech or press when such freedom leads to opposition. To this degree, he said, Tito is a dictator, not inclined to give much latitude to opposition sentiment.

* * *

Unitarians Differ On 'Radicalism'

A group of 16 Unitarian ministers and laymen have declared themselves in op-

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position to the official Unitarian leadership, accusing the denominational heads of too great a sympathy for Russia in particular and of radical ideas in general. Frederick Eliot, president of the American Unitarian Association, which has its headquarters here, has made a vigorous defense of his administration. He holds that he and his associates hold no particular brief for or against Russia, but have maintained the right of individual opinion and expression as a foundation stone of the Unitarian faith. Some Unitarians may think one way, some another, he says, but both have a right to fellowship within the church. No one is sure just what course the controversy will take from here on.

* * *

And So Forth

Bradford Young, rector of Grace Church, Manchester, N. H., is exchanging parishes for a year with George H. Handisyde, rector of a church at Selsey, England. It is believed that this is the first exchange of two ministers from different countries for so long a period.

J. Tremayne Copplestone begins this month his ministry in historic Copley Methodist Church here. It was in this building that Edward Everett Hale preached for many years. Mr. Copplestone will have particular responsibility for the thousands of students who crowd the colleges in the Back Bay area in which the church is situated.

CARL HEATH KOPF.

New Canadian Primate

At Saskatoon, Archbishop Kingston Is Installed as Anglican Leader

WINNIPEG, MAN., Sept. 12.—In ceremonies held Sept. 8 in the Cathedral of St. John the Baptist in Saskatoon, Sask., Archbishop George F. Kingston of Nova Scotia was installed as primate of the Church of England in Canada. The new primate is 58 years old, the same age as his predecessor, the late Archbishop Derwyn T. Owen, when elected primate in 1935. Archbishop Kingston was chosen after a four-hour session of balloting by an electoral college composed of 100 members of the executive council of the Church of England.

* * *

Conduct Mass Funeral for Train Wreck Victims

An Anglican and a United Church minister joined in conducting civic funeral services here for the 23 unidentified victims of the Labor Day collision of an excursion train and a Toronto-bound transcontinental passenger train, worst disaster in the history of Manitoba. On the excursion train, returning with holiday crowds from Minaki, Ont., were several old wooden cars, which had been banned for use before the war but which had been brought out for emergency use on local railway lines. The fire which broke out after the wreck spread to a near-by elevator and oil warehouse. Bodies not removed before the fire began were burned beyond recognition, and since the conductor was killed and his papers burned, it was impossible to determine the number or identity of the dead. The death toll has been estimated at 31. Three sep-

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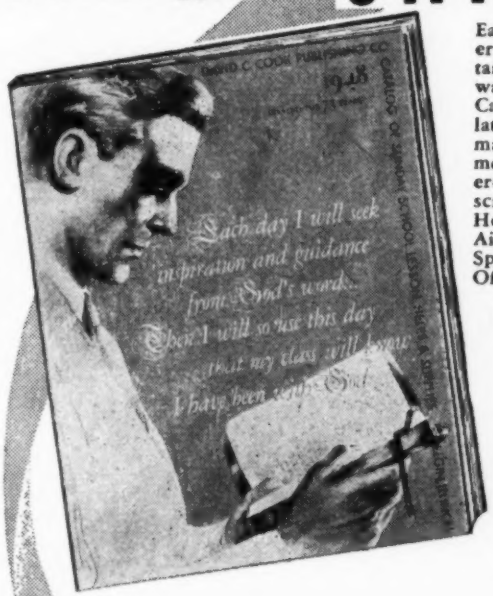
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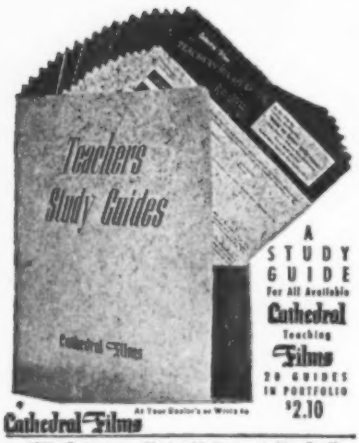

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* * *

Tuberculosis Clinics Cut Death Rate

Manitoba's traveling tuberculosis clinics, which are conducting 7,000 to 8,000 examinations weekly, have been one factor in reducing the death rate from tuberculosis in the province by 31 per cent in the past 15 years. The rate among white persons has decreased by 54 per cent. Last year the clinics x-rayed 117,000 persons and uncovered 400 cases of tuberculosis. The province now has 750 sanatorium beds for white persons and 150 for Indians. Two hundred more beds are shortly to be ready for Indians. Still the facilities are greatly overtaxed, with 100 patients awaiting admittance at the present time.

* * *

And So Forth

Solomon Frank, for 21 years rabbi of Shaarey Zedek Synagogue here, has left to become rabbi of the Spanish and Portuguese Synagogue in Montreal. Widely known in the Canadian west, Rabbi Frank took a leading part in a number of interfaith movements here and was active in a variety of civic affairs. His successor is Rabbi Milton Aron, formerly director of the Hillel foundation at Wayne University, Detroit.

H. S. Dodgson has come to the pastorate of King Memorial United Church here from Toronto. New minister at Harrow United Church is D. Bruce Johnson, who formerly served at Sidney, Man.

George Bonnell recently preached here in the pulpit of Westminster United Church, which his father, J. S. Bonnell, occupied before going to Fifth Avenue Presbyterian Church, New York city. Now a theological student, George had spent the summer vacation in a student missionary field in Idaho.

ERNEST MARSHALL HOWSE.

The Church Roll

Bishop John S. Stamm of the Evangelical United Brethren Church, who is president of the Pennsylvania council of churches, joined Bishop G. E. Epp of Naperville, Ill., in visiting churches in Germany, France and Switzerland this summer.

Arthur S. Flemming, member of the United States Civil Service Commission and a Methodist layman, has been appointed chairman of the department of the church and economic life of the Federal Council of Churches. During the war Mr. Flemming was chairman of the national management-labor policy committee of the War Manpower Commission, and is a member of the department of labor's re-employment and retraining advisory council. The new department of the Federal Council was organized following the Conference on the Church and Economic Life held last spring in Pittsburgh. It will continue the study process begun at that conference and will carry on the activities of the council's industrial relations division.

James Lloyd Stoner, director of the student Christian fellowship at Bowling Green University, Bowling Green, Ohio, has been named national director of the University Christian Mission, which conducts week-long religious emphasis programs on col-

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lege and university campuses during the academic year. It is sponsored jointly by the department of evangelism of the Federal Council of Churches and the United Student Christian Council.

Shunji Forrest Nishi, assistant to the chaplain of Columbia University, has been appointed acting chaplain to succeed Stephen F. Bayne, Jr., who resigned in June to become bishop of the Episcopal diocese of Olympia, Wash. Mr. Nishi was formerly an Episcopal field worker in the Japanese-American resettlement program.

Manuel B. Sequeira, pastor of the Fall River, Mass., Assembly of God Church, was re-elected president of the Portuguese Federated Evangelical Churches at the 48th congress of the association, held early in September in Fall River, Religious News Service reports.

Recent deaths in the field of religion: William R. Warren, retired Disciples of Christ minister who helped found *World Call* and served as its first editor, in Sarasota, Fla., Sept. 15, at the age of 80. . . . Oscar McMurtie Voorhees, retired Reformed Church minister who served also as secretary and, more recently, historian of the United Chapters of Phi Beta Kappa, on Aug. 29, at the age of 82. . . . Oates Charles Symonds Wallace, retired Baptist minister who had served a number of large churches in this country and Canada and was for 10 years chancellor of McMaster University, Hamilton, Ont., on Aug. 29 at the age of 90. . . . Jacob Heinrichs, formerly dean and professor of systematic theology at Northern Baptist Theological Seminary, Chicago, on Aug. 30, at the age of 87. Dr. Heinrichs spent 28 years in evangelistic and educational work in India and published a number of biblical works in the Telegu language. . . . William Pearce, bishop emeritus of the Free Methodist Church in the United States, on Sept. 2, at the age of 84.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Adventuress (British film) Trevor Howard, Deborah Kerr. *Melodrama* about an Irish girl whose patriotic dreams of vengeance on the British lead her into collaboration with nazi spies, set her on merry chase before she sees the light and makes amends. Taut spy fare, with windy moors, speeding trains, unsuspecting onlookers. Not quite up to the best of British melodrama, but *exciting enough.* M,Y

Northwest Outpost (Rep.) Nelson Eddy, Hans Haas, Elsa Lancaster, Ilona Massey. *Operetta* set in and around Russian fort in California in 1837, with convict laborers, frontier guards and an Easter choir as the choruses, an American adventurer in the prince's service as hero and a lovely visitor from St. Petersburg on strange mission to provide the romance. A conventional operetta plot, stilted, with heavy direction. Some *good singing,* considerable adult comedy. M,Y

The Romance of Rosy Ridge (MGM) Van Johnson, Janet Leigh, Thomas Mitchell, Selena Royle. *Drama.* Inter-neighbor strife in Ozarks after Civil War as background for romance that persists even after wandering schoolteacher reveals his "Yankee" past. An honest story, *homely,* its local color authentic even if a bit self-consciously presented. M,Y

Turkey's 100,000,000 (The March of Time) *Documentary* presenting current political, economic, military situation which U. S. loan is designed to alter. Revealing shots give *comprehensive* survey of background to loan. Film does not blink at explosive possibilities for the future. M,Y

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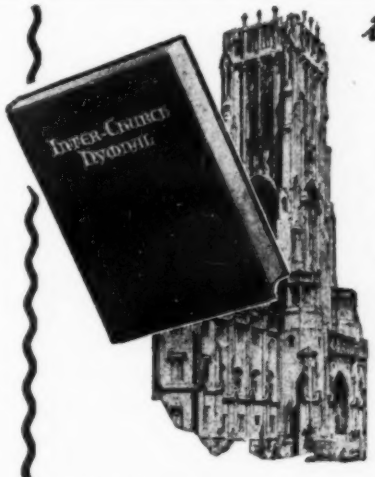

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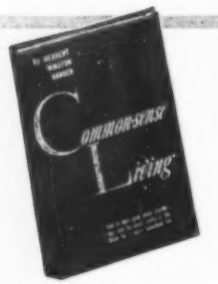

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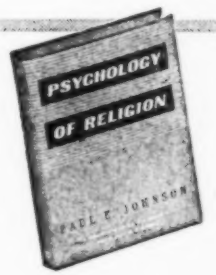

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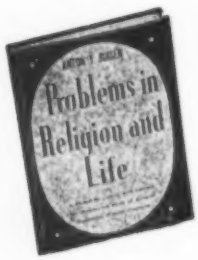

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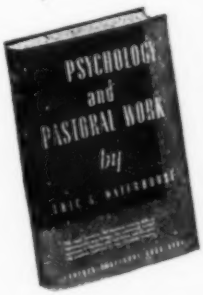

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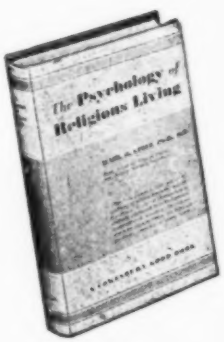

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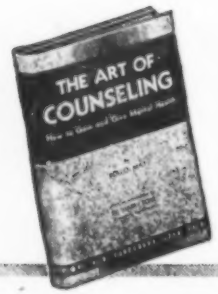

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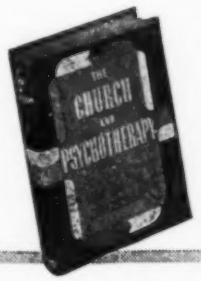

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